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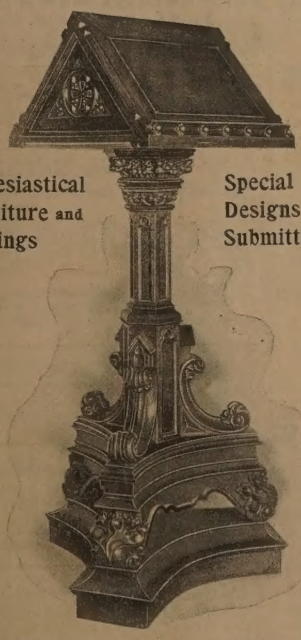

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Editorials and Comments

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FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

A CHIEF characteristic of the Christ-life was the calm dignity of its repose. Strong and resourceful in action, our Lord never yielded Himself to the weakness of excitement, or to the flutter of ill-thought-out haste. He bided His time, and at Cana, when others sought prematurely to drive Him to the front, He resisted their suggestion with the calm reply, "Mine hour is not yet come."

There are great lessons for us in these words of our Blessed Lord; and the especial point to be remembered is that all along, while He sought neither to hasten nor to defer the divine purpose, Christ was making a glorious ready for the crisis which would confront Him when He must say, "Mine hour *is* come." With us, however, it is often widely different. "The hour is not yet come": We speak the words so languidly and unthoughtfully as virtually to mean, "The coming to us of life's opportunity is so unlikely, that we do not need to waste our time in fruitless preparation."

Often for a long time the affairs of a man's life are so beyond his control, that as regards worship and toil for the Church he honestly feels that his hour of great usefulness has not yet come. He waits; but does he make ready? Does he wait with that yearning anxiety which will make him quick to discern and to seize the larger opportunity for religion when it comes to him?

Possibly the man does not. His affairs change for the better: he has leisure, with release from perpetual toil; financial anxiety vanishes, and affluence comes to take its place; health is reëstablished; he finds himself, after long waiting, now at last in close proximity to a church;—but no change in the man, as regards his relationship to the kingdom of heaven! A better father, a more useful citizen, no doubt; but not a whit better and more useful Christian! "The hour not yet come": he has said this so often, that he has continued to say it, even after it can be said by him only with absolute dishonesty. It has become his established excuse, which cannot be dislodged from his heart, even by this message from the invisible throne, "Son, your hour, so long deferred, has come at last in glorious fulness."

Thus men, unmindful of Christ's example, fail to prepare themselves for large opportunities of service, which await them in the Church. And thus, alas! men fail to prepare themselves for the inevitable sorrows of human life in the world.

It is astonishing, the immunity which some people seem to feel that they have against affliction. They simply will not believe that bereavement can ever come to them. The thought is so foreign to their expectation, that when sickness and death enter the household, they are overwhelmed; even their religion has no power to strengthen them.

If in this matter you can say to-day, "Mine hour is not yet come," realize nevertheless that it may be near. Do this, not gloomily, but with the prudence of Christian forethought. Do this, to keep right your relationship to those about you; for harshness and unkindness are impossible with him who realizes "the shortness and uncertainty of human life?"

The value of expectant preparation: Christ taught this lesson at Cana. "The hour is not yet come"; but it *will* come. Therefore let each day of waiting be a day of preparation. Then can there be no surprise. The strength needed will have been gathered, and will be in readiness "against that hour."

B.

IT IS THE multitude of little actions which make the great ones. —*J. Baldwin Brown.*

AD CLERUM.

"'Fortitudo Gentium venerit tibi'; non contra te, sed tibi ad gaudium et solatium, et auxilium sociabitur. . . . Sed heu! hodie contra Ecclesiam sunt, et eam non muniunt, sed impugnant, et multitudo maris, et fortitudo gentium, et majores, subditi, et praelati, laici, et clerici saeculares et religiosi. Unde sicut populus sic sacerdos. Et utinam non pejor sacerdos, quam populus."—*Hugo. Card, in Isa. c.* 60.

"'Butyrum et mel comedit.' Duo sunt in lacte ovis, butyrum et caseus. Butyrum pingue et humidum, caseus econtra aridus et durus. Benè enim parvulus noster eligere novit; qui butyrum comedens, casium utique non comedit. . . . Vide ergo quàm optimè puer noster elegit, qui naturam nostram sine ulla peccati corruptione suscepit. . . . Sic et apis habet mellis dulcedinem, habet etiam aculei punctionem. . . . Non habebat aculeum apis nostra; quomodo deposuerat illum, quando tanta indigna patiens, misericordiam exhibebat, et non judicium. Sed nolite sperare in iniquitate, nolite peccare in spe. Habet enim apis nostra quandoque assumere aculeum suum, et acriter nimis infigere illum in medullas hominum peccatorum."—*S. Bern., ser.* 2 *Adv.*

THE ECONOMIC QUESTION OF THE EIGHT-HOUR DAY.

THAT a national conflict between employers and employed should have been embarked upon in the printing trade, is a matter for keen regret—even for sadness.

It must inevitably impair the cordial relations between the two parties, whatever be the outcome; and, unhappily, there is every probability that it will be a long and bitter strife, in which certain and immediate loss is the only result that can now be foreshadowed, and future gain for either party extremely problematical.

The "eight hour day" and the "open shop" are the issues involved; but the latter is subordinate to the former. The "open shop" inevitably attends a strike in which a labor union is involved, and, except in the event of complete defeat to the employers, is always likely to remain, at least in part, where it is introduced. The unions therefore have at stake the "closed shop" wherever it has obtained in the past, with the chance of losing that thrown in the balance against the chance of winning an eight hour day. Whether the open or the closed shop is economically right in itself is, of course, a question upon which social economists differ, and which we shall not discuss here.

But there is a decided confusion of two questions in the popular mind, regarding the theory of the eight hour day. The one has to do with the social aspect; the other with the economic aspect. The syllogism that is so common as to be almost universally used in favor of the shorter day is that because it is a social desideratum, therefore it is an economic duty to give it. Of course there is here a fallacy which the public will some day perceive, though to-day, probably, it does not.

From its social aspect, the eight hour day is certainly to be desired. Americans as a whole undoubtedly work too hard, live too hard, play too hard. Life is "strenuous" to such a degree that insanity is largely on the increase; the mind cannot always cope with the demands of to-day. Whether this overstrenuousness reacts so seriously upon the wage worker of nine or ten hours a day in the higher paid class of industries as upon his employer is not so certain. We believe it is the latter, far more frequently than the former, who breaks down under the stress of demands of life as we live it to-day. The employer is probably more generally overworked than the employee. Notwithstanding this, it would be better for all of us if we worked fewer hours and lived a higher life in leisure hours. Thus the eight-hour day is ideally better than the nine or ten-hour day, though its relative importance in lessening the demands upon the individual may be, and probably is, greatly overestimated.

But when this abstract social problem is brought into the realm of economics, it immediately becomes concrete. It is obvious that a factory running only eight hours in place of nine or ten hours, involves a greater cost per productive hour to the manufacturer far in excess of the mere loss in the time of the employees. His rent, fuel, taxes, insurance, interest on his investment, and all other fixed charges, must be divided among a lesser number of hours. The due proportion of the fixed charges in any establishment must be charged, with the wages and cost of material used, in the cost of the output. Thus: if the fixed charges (wages not included) be $1,000 per week, the cost therefor to be charged against the output is $18.52 per hour on a basis of 54 hours a week, but $20.83 per hour on a basis of 48 hours a week. The like proportion holds good on a larger or on a smaller scale. Thus, altogether apart from the larger wage per hour paid to each employee when an eight-hour succeeds to a nine-hour day without reduction of wages, the added cost per productive hour to the employer by reason of his fixed charges is almost exactly 12½ per cent., as these figures show. Add to that the further increase of 11 per cent. in the wage per hour paid to employees, and we find, in exact figures, that the finished product costs the manufacturer slightly beyond 23½ per cent. more on the basis of an eight-hour than on a nine-hour day.

So that the economic problem which follows the social problem of the eight-hour day is this: given the greater desirability of the shorter day, who is justly bound to pay the cost of it—the added 23½ per cent.? The labor organizations say, the employer. Why? Is he the beneficiary? Certainly not. Are his profits to-day so great that this added expense of production can be assumed by him without catastrophe to his business? Only in very exceptional instances, too few to be used as the basis for generalizations.

Yet somebody must pay that 23½ per cent. added cost of his finished product. In many trades—preëminently in the printing trade—it is wholly impracticable to add that percentage to the retail cost. Such an increase in the cost of printed matter would be prohibitive to the sale of the product. It would mean that the subscription price of THE LIVING CHURCH should be advanced from $2.50 to something more than $3.00; of *The Young Churchman* from 80 cents to $1.00; the cost of a dollar book to $1.25; of a $1.50 book to $1.85; and a like advance in every form of commercial printing.

So if neither the employer nor the purchaser can pay the added cost of production—and as neither of them is in any sense a beneficiary by the shorter hours of the employee, there seems to be no just reason why he should, as also there is no indication that he can or will—who remains? Obviously, the employee.

And why not? The employee is the sole beneficiary; why should he not pay for his luxury? He does not demand that his employer pay his wages and also supply his wife with a sealskin coat; why should he expect his employer to pay his wages and also present him with an hour's leisure for himself plus an hour's idleness to his employer's plant?

There remain, therefore, but two ways in which the eight-hour day may conceivably be obtained. One is by purchase on the part of the man who desires it, at the cost of its production, which we have seen to be 23½ per cent. of his wages. The other is by a social and economic cataclysm, in which the employer must first be hopelessly beaten in open conflict. The ultimate end of the latter would inevitably be the commercial death of by far the greater number of employers, the vast contraction of the demand for the finished product, and, consequently, the inevitable throwing of vast numbers of employed out of employment. It is a war in which the employee, by winning, cuts off ultimately his own means of livelihood or that of large numbers of his fellow-artisans.

If it is right to obtain the hour's time thus by force, it must be equally right thus to obtain anything else that he may desire. The sealskin coat may also conceivably be obtained in either of the same two ways. It may be obtained by purchase; or it may be obtained by organized force. In the latter event, sufficiently multiplied, the manufacturer of sealskins, one-fourth of which will be taken from him by force, must speedily be forced into bankruptcy and his employees into idleness.

For in the long run, the employee can never draw his wage unless his employer has been able to earn its amount by the sale of his product. If the employee demands more than can thus be earned, and by force brings his employer to his terms, he is but bringing ruin alike upon his employer and upon employed. Promise or no promise, demand or no demand, he can in fact only collect his wage when the money to pay it is in his employer's till.

In the present crisis, the International Typographical Union demands the hour of time now paid for by the employer and of his machinery and his plant, not by purchase but by force. Whatever be the outcome, every student of economics must deplore the short-sightedness of the demand; every lover of jus-

tice must cry out against its injustice; every friend of the workingman must hope that he may not succeed, lest success be to him inevitably the ultimate loss of the opportunity to earn his living in the vocation which he has chosen and for which he has fitted himself.

Unhappily, the public is likely to be misled for the time being by the arguments submitted on either side. The employee proves as a matter of social economics that an eight-hour day is better for his well being than a nine-hour day. He is right.

The employer protests equally that his business cannot withstand an addition of 23½ per cent. to the cost of his product. He also is right.

Common sense suggests the harmony between these two eminently correct propositions; but it is so simple that almost no one sees it, and absolutely no one acts upon it.

The real question is this: *Is the added hour of leisure each day worth paying for at the rate of 23½ per cent*—he could probably purchase it for an even 20 per cent—*of a man's wages?* If it is, the employee can get it any day he pleases, on precisely the same terms that he can obtain any other commodity—by paying for it. An honest man, once seeing this point, wants it on no other terms. He is not accustomed to satisfying his wants by an appeal to charity nor yet by stealing. The hour's leisure is as rightly a purchasable commodity as is any other possession that costs money.

On the other hand, if the hour's leisure is not worth the cost of it, then it is better to put it out of one's thoughts, precisely as he puts aside the thought of other luxuries that he would be glad to possess but cannot afford to buy. By frugality and saving, one may sometime be able to elect which of two desired commodities he may be able to purchase with his savings: an increment to his leisure or a sealskin coat for his wife.

But there could not be a greater fallacy than that of which the International Typographical Union has convinced its members—a large majority of whom are both honest and intelligent and only need to see the point to admit its justice—and which, boldly stated, is this:

Another hour of leisure each day would be good for me to have; therefore my employer is bound to buy it for me and give it to me.

On precisely the same ground he might also argue: A trip to Europe would be beneficial to my health and spirits; therefore my employer is bound to buy it for me and give it to me.

WHAT is the value of human life?

The question hinges upon the truth of the Christian religion.

If life begins at the moment of conception and ends at the moment of dissolution, then its value depends upon what the individual can get out of it for himself between those two events. Its value must be sensuous for the vast number of ordinary human beings, intellectual to a select few thinkers. But when the gratification of the senses to the many and of the intellect to the few becomes impossible by reason of the racking of the body with pain or of the mind with worry or grief, what value to life remains?

It is this question, with the impossibility of an answer on a naturalistic basis, that is responsible for the vast increase of suicide within the past generation. Few men can pass even to middle age without suffering moments and days when death would come as a welcome relief to a wearied or grief-stricken mind or a body torn with pain. Suicide, then, is the logical relief—if there be naught else. Once let the whole of mankind answer this *if* in the negative, and few persons except physical cowards will live to be old. Gray hairs, then, so far from being a crown of honor, will be but the badge of cowardice.

Last week Christian people must have been shocked by two suggestions of educated thinkers that found their way into the daily press. One was the suggestion of a Harvard professor, himself well past three score years and ten, that life should be shortened in the event of incurable pain; the other, the advice of a student of sociology, that the children of the very poor, of hopeless incompetents, and of criminal parents, be painlessly and quietly put to death.

Why do these suggestions shock our sensibilities? They are not the jest of Professor Osler, which was taken in earnest by several men past middle life who have committed suicide because of it. They are serious suggestions. Against them, on any merely naturalistic hypothesis, there can be arrayed only feeble sentiment. Why should life of pain be permitted?

The answer is—God; and it changes the whole course of the argument. The value of life can only be estimated in its relation to eternity. Pain serves some noble purpose in our preparation for real life. One may indeed pray that the cup of pain may pass from him—"nevertheless, not as I will but as Thou wilt"—but if the pain remains, it may become an offering to God; a sacrifice which has its value in no earthly coin, but which, rest assured, is somewhere, somehow, a blessing to the sufferer.

And the infant born to a life which, in every human probability, will be a life of crime—can there be reason, in the eternal values, why that life should be permitted to bud into unchildlike childhood, and into outcast womanhood or manhood steeped in sin? Did not even the blessed Master say of a whole class of men, It were better that a millstone be cast about their necks and that they be drowned in the sea?

Yes; but first be absolutely certain that you are fastening the millstone to the neck of the right infant, and throwing into the depth of the sea only the child that would certainly earn a place in hell fire.

And to do that requires the intelligence of Infinity and the eye that is All-Seeing. Know, then, that if the Infinite and the All-Seeing deliberately suffer that child to live, you may not rashly rush in to cause his death. Who, of the wisest of us, can take the life of the newborn child, and say that heaven has no place for it in God's economy? Is there, then, no Light that lighteth *every* man that cometh into the world? Is there no governing Power that makes allowance for the environment into which every child of God is born?

The value of life is rightly gauged by eternity. Apart from it, few lives on earth can be worth living. With it, no life may be ruthlessly cut off.

SOME light on the necessity for the American Church to carry the true Catholic religion to the Philippines is afforded by a letter printed in the (Roman) *Catholic Citizen* from the Very Rev. F. Henry, Superior General of St. Joseph's Foreign Missionary Society, London, England, to Rev. Joseph Freri, Director of the Society for the Propagation of the Faith in the United States. Father Henry quotes a letter from Archbishop Agius, the Delegate Apostolic in the Philippine Islands, in which he makes a most earnest and touching appeal for missionary priests to be sent out there, and says: "There is a very large field for labor out here, hundreds of parishes are vacant. It breaks my heart to see so many thousands of souls, imploring for priests, and dying without the sacraments." He also quotes a letter from a Paulist Father in New York, the Rev. F. B. Doherty, who, having spent a couple of years as army chaplain in the Philippines, "gave me," says the writer, "a most deplorable account of the spiritual destitution in the Philippines, and told me the last words of one of the American Bishops out there to him were: 'For God's sake, Father, send us some priests.'" Commenting on the matter, the *Catholic Citizen* says:

"The proper line of effort is to use all feasible methods to induce the friars, who are taking away the $7,000,000 paid by the United States for the Church lands in the Philippines, to yield up a portion thereof to the necessities of the Philippine Church. They are carrying off the proceeds of the sale of what may be termed the permanent endowment of a missionary Church.

"Let them be compelled to disgorge!

"Father Phelan, of St. Louis, who is a close friend of Archbishop Harty of Manila, says:

"'What a terrible chapter of Church history will be written when it comes to tell posterity how the poor Church of the Philippines was despoiled by three religious orders. Far worse than the sack of the Church in England by the Tudors, or the plundering of the Church in Italy and France by the infidels is this spoliation of the Church in the Philippines by the Church's most favored sons.' . . . . .

"The episode of the spoliation of the Philippine Church is truly one of the most scandalous in modern ecclesiastical history, and there has been a reticence and a darkness about the financial transaction and the disposition of the funds that surpasses even the operations of the Hydes and the McCurdys.

"The American hierarchy and the Philippine hierarchy have been extremely forbearing, not to say complacent, as to the whole matter—forbearing even to the point of tameness. The man of the hour and the emergency has nowhere appeared—the prelate of the

lion heart and the voice of thunder, speaking in behalf of the despoiled and dismantled Church of the Philippines, and compelling restitution."

Let it be understood that these are charges made by Roman Catholic dignitaries against the religious orders of their own communion.

It was bad enough to have an English king and a French republic despoil the Church; but when her own "religious" do so and are not called to account by their powerful superiors or their infallible pontiff, what are we to think of the official morality of the Roman communion?

THE following, from Chairman Armstrong of the Investigation committee in New York, ought to be widely circulated:

"I am asked for a brief message to policy-holders on the eve of our adjournment for the month, and I am glad to make this suggestion: Do not allow your policies to lapse on account of anything revealed by this investigation. Policy-holders are in a better position now than before the investigation began, and their position ought to steadily improve as our inquiry proceeds. The legislation we will recommend will undoubtedly safeguard and strengthen the rights of policy-holders, but those who suffer their policies to lapse will lose the benefit of what has been done already, as well as what we hope to accomplish. No such sacrifice ought now to be made by policy-holders, and patience and courage for a short time yet will not only prevent loss, but enable this committee to render the best service to the greatest number."

SEVERAL correspondents call attention to the fact that in a recent "Answer to Correspondents" relating to the omission of the two longer prayers in Morning Prayer, we failed to state that these may be omitted "on any day not a Sunday," according to the second rubric at the head of the morning office. We gladly note the correction. The question addressed to us had reference to Sunday services, but that fact appears not to have been expressed, as it should have been, in framing the reply.

ANSWERS TO CORRESPONDENTS.

E. P. S.—(1) Violet (changing to red if on a Sunday) is the color for Holy Innocents' day, as denoting the sorrow of martyrdoms so multiplied.—(2) Vases are modern additions to the "ornaments" of the altar and it is unimportant whether or not they are left in place when not in use.

W. B. P.—Whether St. Chad was re-consecrated, and if so why, has been discussed in the Church for hundreds of years and the answer still is not forthcoming. The statements in original documents are obscure, and apparently the obscurity will never be cleared up.

X. Y. Z.—A clergyman who officiates without permission in the cure of another, lays himself open to presentment for trial under canon 15, § iv. of the General Digest.

M. P. E.—Refer to Novello, Ewer & Co., 21 East 17th St., New York.

WE CAN SEE plainly how her ready self-surrender in faith, in trust, to her unknown, her mysterious destiny; how her instant expression of entire self-oblation to the Divine Will, to all that she was called to be and to do, to bear all that might in the future be required of her, is a constant witness of the mind that ought to animate and pervade the whole action of the soul. Life, if true, should be always the offering up of what we are, to do our best for Him who has called us. The responsibilities, the ventures, the conscious obligations which press on the soul, with all their conditions and unknown possibilities, supply the question that is to be solved; but the true response is the result of a habit formed through countless, nameless acts of conscientious obedience, which by use have become the bright and cheerful exercise of the one purpose of giving its best and purest to One most fully loved.—*T. T. Carter.*

WE BECOME the living means to a great end; and all our inner salvation—our finding of Jesus—is seen, not to centre in ourselves, in our own gain, our own rescue, our own peace; but to lead out beyond itself; to have been our qualification for use and office, without which we could not be taken up, as workers with God, into that eternal husbandry whereby He sets Himself to win over the stubborn and thorny field of the world. Our eyes are taken off ourselves; we are not absorbed in rehearsing our own experiences, however blessed. We are caught up into the counsels; we serve to widen the frontiers of the Kingdom; through us, correlated as we are, by joints and bands, into the articulated body, the Spirit of Christ can get abroad, can take a fresh step forward. We are become its vantage-ground from which it can again advance. Oh, that we were more quick to his touch, more ready for His needs, more serviceable in His ministry.—*Henry Scott Holland.*

TO BE happy is properly the beginning of all schemes for *making* happy.—*Sarah W. Stephen.*

FILLINGHAM ON TRIAL

Notorious English Vicar has his Day in Court

CASE IS TAKEN UNDER ADVISEMENT

Large Bequest for S. P. G.

OTHER ENGLISH NEWS

The Living Church News Bureau
London, St. Stephen the Martyr, 1905

THE Bishop of St. Albans *v.* Fillingham" ("Law Report," *Times,* December 19, 20), which came on for hearing before Sir Lewis Dibdin at a sitting of his Court held yesterday week at the Church House, Westminster, the hearing being resumed the following day, was a suit promoted by the Bishop of St. Albans against the Rev. Robert Charles Fillingham, M.A., vicar of Hexton, Hertfordshire, in the Diocese of St. Albans, for alleged contravention of the ecclesiastical law, statutes, canons, and constitutions of the Catholic Church in England, or *Ecclesia Anglicana,* by purporting to ordain a priest, he not being a Bishop; by preaching and celebrating the Holy Eucharist in an unconsecrated building—*i.e.,* a chapel of a Protestant Dissenting sect in Southend-on-Sea—without the leave of the Bishop; and by disobedience to the lawful commands of the Bishop. The respondent, Mr. Fillingham, denied the charges, and said that, in using the form of words and doing the acts alleged, he had no intention of ordaining and did not in fact ordain a priest according to the Order of the Church of England, and that the authority "to preach the Word of God and to minister the Holy Sacraments in the congregation" which he intended and purported to confer was "the authority of a Presbyter in the Church of God according to the most ancient and primitive conception thereof." Lord Robert Cecil, K.C. (a brother of Lord Hugh Cecil, M.P.) appeared as leading counsel for the promoter, the Bishop of St. Albans; Mr. W. E. Hume-Williams, K.C., for the respondent, Rev. Mr. Fillingham.

Lord Robert Cecil, in opening the case, referred to the facts which gave rise to the suit, to which attention was called in this correspondence at the time of their occurrence in March last. It appears that Mr. Fillingham, at the time he purported to ordain Mr. A. C. White, of Southend, read the exhortation from the form and manner of ordering of priests prescribed in the Book of Common Prayer and put to Mr. White the questions recited in that form with the exception of that which begins, "Will you reverently obey your ordinary"; he also recited the prayer beginning, "Almighty God and Heavenly Father." The respondent and Mr. E. T. Beckett then laid their hands on Mr. White, the respondent saying: "Receive the Holy Ghost for the office and work of a presbyter in the Church of God," delivering the Bible to Mr. White and then saying: "Take thou authority to preach the Word of God and to administer the Holy Sacraments in the congregation where thou shalt be lawfully appointed thereto." Lord Robert Cecil argued that, in making use of the Ordination service as he had done, the respondent had contravened the ecclesiastical law and submitted that the distinction which Mr. Fillingham drew between ordaining a priest of the Church of England and a presbyter of the Church of God was quite unfounded. In order to show that, according to ecclesiastical law, the right and power of ordaining had always belonged to Bishops alone, Lord Robert cited, among other authorities, Hooker, Field, Bingham, Wheatly, Beveridge, Harold Browne, the Ordinal, the various Acts of Uniformity, the Act 13 Elizabeth, the Canons of 1603, and the Clerical Subscription Act. He submitted that the law and practice of the Catholic Church in primitive times, which were also that of the English Church, were that the power of ordination belonged exclusively to the Bishop. It was alleged for the defence that Mr. Fillingham did not pretend to ordain in the sacerdotal sense of the Church of England; but Lord Robert contended that he contemplated ordination similar to the Bishop's ordination of himself; he affected to give Mr. White "precisely the same authority as he had received from the Bishop at his own ordination." With regard to the two instances of Whittingham, Dean of Durham, and Lancaster, Archbishop of Armagh, in the reign of Elizabeth, referred to by the respondent as precedents in the Churches of England and Ireland in support of the Protestant view, Lord Robert said he thought he could show that Mr. Fillingham had misunderstood what took place in those instances; but even granting an irregularity in the days of Queen Elizabeth, that did not alter the law of the Church.

Mr. Kempe, Chancellor of the Diocese of St. Albans, fol-

lowed Lord Robert Cecil, in arguing the case for the promoter. The contention he wished to make was that by the common law of the Church of England it was not lawful for others than Bishops to ordain. That appeared from the Canons of the English Church. He quoted the constitutions of Archbishop Walter Reynolds (date of accession to the Primacy, 1313). He also quoted Van Espin in support of the view that the power to confer ordination was reserved exclusively to the Bishop, and that ordination could not be conferred by a presbyter. Sir Lewis Dibdin here referred to a passage in Van Espin, to the effect that a presbyter could by special license of the Bishop of Rome confer ordination. That was rather, he thought, in favor of Mr. Fillingham's view. Mr. Kempe, in reply, said they were dealing here with the common law of the Church of England. Van Espin did not lay down anywhere that a presbyter could ordain, but quite the contrary, and that from the very earliest time the power of ordination belonged to the Bishop only: "After the Reformation the law of the Church of England continued to be the same . . . and imposed conditions in the matter which were only fulfilable by Bishops. The Statutes of Uniformity made it impossible for any priest not a Bishop to ordain except by breaking those statutes." Mr. Fillingham, in taking part in this affair, was pretending to do that which only a Bishop could do, and he had done it against the positive commands of his Ordinary and with other breaches of the ecclesiastical law, viz., celebrating the Holy Eucharist and preaching in an unconsecrated chapel without being licensed thereto by the Bishop.

Mr. Hume-Williams, on behalf of the respondent, said he had to submit to the Court two propositions—first, that the acts complained of did not amount to an ecclesiastical offense; and second, or alternatively, that, if they did, the functions performed by the respondent were functions as to the legality or illegality of which there was grave doubt, and that the case was, therefore, certainly not one in which the Court would impose upon the respondent the extreme penalties, which were contended for on behalf of the Bishop. He ventured to think that he should be able to show that there was "a very considerable body of opinion even at this day whose conclusion was that episcopal ordination, even within the fold of the Church of England, was a matter convenient for the discipline of the Church, but was not of the *esse* . . . and was not a question which would come within the oath of canonical obedience." He went on to contend that there was no trace up to 150 years after Christ of anything approaching episcopal ordination. He referred in the course of his argument to Article XXIII. Sir Lewis Dibdin here put the question—was an "officer" of the Church of England entitled by the ruler of that Church to go into the parish of a "brother officer" and ordain, or purport to ordain, another person for the purpose of withstanding the teaching of his "brother officer"? Mr. Hume-Williams replied that he boldly said "Yes." If one member of the Church thought that the teaching of another was harmful and had appealed to his Bishop and obtained no redress, "Why was he not justified in taking the only steps which remained open to him to stop what he considered was an evil to the Church?" Sir Lewis Dibdin remarked in effect that that was a proposition which required some support. Discussing again the question of ordination, counsel on behalf of the respondent said that many Christian men of eminence, including John Wesley, took precisely the same view as Mr. Fillingham. The respondent was actuated by one single view—"to stop ritualistic practices and to cement the desired union between the Church of England and the Non-conformist bodies." If the Court should decide against the contentions of law raised on behalf of the respondent he should bear in mind the conscientious motives which had actuated Mr. Fillingham, and treat the matter as one of a technical nature which did not call for any serious penalty. Mr. Sturge followed on the same side.

Lord Robert Cecil replied, again submitting that the *sacerdotium* could only be conferred by a Bishop. He urged that what Mr. Fillingham had done was a very serious breach of ecclesiastical law, and that the only course which should be adopted was to deprive him of his benefice.

Sir Lewis Dibdin said he would consider his judgment.

By the will of the late Mrs. Eliza Eyrl, of King's Hill, Gloucester, who left property of the gross value of £303,337, £5,000 has been bequeathed to the S. P. G.

At the recent monthly meeting of the S. P. G., the Secretary (Dr. Montgomery) announced that a site for the Society's new house had at length been agreed upon. It is hoped to erect a suitable building on about 5,000 square feet. As they were proposing to possess a freehold property, as in Delahay Street in the past, they would require more money than they had actually in hand from the sale of the present building. It was a unique occasion, for at length, after 200 years, the Society was preparing to build a house specially adapted for the purposes of missionary work.

The music used for the sung Eucharist at St. Paul's on the Fourth Sunday in Advent (ordination service by the Bishop of London) was that of Merbecke. At St. Alban's, Holborn, the music was one of Palestrina's Mass "services."

If the result of the forthcoming General Election is in favor of the new Radical Government, as it will be in all probability, the Education Acts passed by the Balfourian Government are sure to go at once into the melting-pot. And that will mean plunging both Church and State into a controversy over the question of religious education in comparison with which that of a few years ago will seem to have been of a mild character.

J. G. HALL.

THE GENIUS OF A UNIVERSITY.

SUCH a social culture as can with propriety constitute one of the aims of a literary and educational institution must be only part of a larger and more general culture which must be intellectual also. Perhaps in this there is only one respect in which Sewanee can compete with other institutions with an advantage peculiar to itself. It is in a position to represent with a peculiar effectiveness the value and claim of culture for culture's sake—culture as a *bonum* or *honestum* in itself and not merely as a *utile*. The only argument for higher education now likely to be listened to is that which demonstrates by statistics that it is the university graduate who is also the most successful in the competitions of secular business. The tendency to rule out as useless everything that cannot be turned to immediate practical account will inevitably continue for a long time to affect the aims and ideals of educational institutions. Sewanee will never compete successfully in turning out the ready-made supply to such popular demands, in furnishing mechanical, industrial, educational, or other experts for the various businesses waiting to employ them.

But Sewanee will have more and more a mission all her own, and will not be lacking in a constituency of her own, if she will prepare her best service for those who desire to be educated not for labor but for life. It used to be said that life is lived in the leisure that follows labor—not necessarily a leisure divorced from labor, for that is not true leisure, but a leisure won by and from labor to attend to the higher needs of life, the needs of every human soul to know something of the Truth, to have some love of the Beautiful, to do some of the Good that so needs to be done in the world. Let her part be rather that of Mary than of Martha. There will be multitudes better able than she to minister to the practical needs of the world; she is called to provide in a better way for a truer life of the world. It is sad to think how many in this world have neither time nor opportunity to live, nor sufficient leisure from labor to be able to ask or learn what life means. But how much sadder is it that so many more of us who have both time and opportunity never use them to know the life that is more than meat, or to enjoy the leisure that comes after and is better than labor.

It would follow from the above that Sewanee, following her true line, should more and more insist upon the type of education which best conduces to the truest culture, as an end in itself. She should steadily resist the temptation to be drawn into channels of mere immediate utilitarianism or professionalism or specialism of any sort. Art or Science or Language should be cultivated there each in its place and measure as proportionate part of the fulness and roundness of a liberal education. It goes without saying that where regard is still had for culture as an end and a good in itself there cannot be acquiescence in the final surrender of the chief instrument of such culture. There may be some excuse for our having already been swept so far out of our true course by the force of the anti-classical currents, but the time seems even now in sight when the pressure of patronage, at least upon our preparatory schools, will furnish the opportunity so to select and shape our incoming material as by degrees to restore the classics to their crowning position in our system.—REV. WM. P. DU BOSE, D.D., in *Sewanee Review*.

I HAVE BEEN sorrowfully convinced that in what I thought necessary attention to home duties, my time and strength have been engrossed to a degree that I fear has interfered with my duty to others. It is a serious consideration, how much good we miss of doing by our want of watchfulness for opportunities, and our engrossment even in our lawful and necessary cares; and there is another way, too, in the influence we might continually exert over all who come in contact with us, and through them over others, to an extent of which we are probably not aware, if we continually kept in a meek and quiet spirit. Ah, it may be with some of us that it is more for what we leave undone than for what we do, that we shall be called to an account.—*Elizabeth Taber King.*

PROBLEMS OF A DOWNTOWN PARISH IN NEW YORK

They are Stated in St. Mark's Year Book

MISSIONARY WORK IN BROOKLYN

The Living Church News Bureau
New York, January 8, 1906

ST. MARK'S CHURCH is one of the down-town organizations in New York City, but one that has maintained an important place among the parishes of the city, under the rectorship of the Rev. Loring W. Batten, Ph. D. The parish is finding more and more every year, however, that its congregation is moving away from it, driven out of the neighborhood by the coming in of foreigners. This problem is the first of three of which the rector talks in his introduction to the parish year book, the first copies of which have just come from the press. He tells how the locality is filling up with Jews and Italians, and finds encouragement in the fact that the parish shows no marked falling off in numbers, although no notable gain is shown.

The second problem discussed by the rector is the indifference of the great mass of people to the Christian Church. As Dr. Batten expresses it: "Every morning and evening there are thousands of people passing by the door of the church going to or from their work; they ever pass by and never pass in. There are hundreds of children on the streets at the hours for Sunday School. In nearly every household there are some who never go near church, chapel, or parish house. Then there are many whose devotion is exceedingly lukewarm, and whose presence in our midst is but occasional."

But the third problem is treated by Dr. Batten as the most important, and relates to Sunday observance. He says:

"There are week end parties, lunch and dinner parties; there are business conferences: things which sadly affect one class of people, to say nothing of the bridge parties which impoverish the souls of a class which I suppose take little interest either in Church affairs or in their own highest welfare. There is another evil which affects no inconsiderable part of the people, and that is Sunday amusements. A few years ago the reputable theatres were closed on Sunday; now they have followed the example of those of ill repute and nearly all provide some entertainment on Sunday night. No wonder we can gather but a handful in the church! This is the reason referred to, but not explained, by the choirmaster in his report why the musical services have been abandoned. The truth is, these services were abandoned by the people.

"Sunday is no longer either a day of rest or a day of holiness, but a day of pleasure and often of license. It behooves the Church to stand firm to the true welfare of the people; it may not seek to re-establish the Jewish or Puritan Sabbath, but it may and must plead for a day in which business, ungodly entertainments, lively social parties, and such like, are put under the ban, and God, the Church, and the Home shall be the centers of life."

Dr. Batten tells also of sending a letter to the parishioners of St. Mark's on All Saints' Day, urging upon the people the importance of the Sunday morning service, and asking a more faithful attendance. A copy of the letter was sent to every family on the parish records, but the results were disappointing.

There is no statement in the year book as to the finances of the parish, except that the rector, in his letter, tells that last year, for the first time, the parish was able to meet its missionary apportionment and that it is hoped to do the same this year. The debt on the rectory was reduced during the year from $12,000 to $9,000. The year book has interesting reports of the various parish organizations, and of the charities and benevolences of this down-town east side church, and it is evident that although the movement of the population has been away from its vicinity for a number of years, there remains a strong band of faithful workers holding up the hands of their rector, and making, year after year, a record of which even this historic church may be proud.

It was announced this week that Miss Helen Miller Gould has given $7,000 to make up the sum of $10,000 which Miss Susie Sorabji, the daughter of an East Indian clergyman of the Church of England, has been trying to raise here for the American Parsee School for women in Poona, India. Miss Sorabji has been in this country since last spring, and has interested a number of Churchwomen in her work. She has spoken before mission organizations in many of the churches, and was one of the favorite speakers at the Richfield Springs Conference last summer. She was anxious to return to India and resume her work there, but until within a few days she had secured but $3,000 of the amount needed for the school. Miss Gould had become interested in her and the work she represented, and decided to make up the amount she was working for. The gift has enabled Miss Sorabji to return at once to India, and she sails from New York on January 13th.

The monthly meeting of the General Church Club of the Bronx was held last week in the parish house of St. Margaret's Church. The Club's president, City Magistrate Wahle, presided. The speaker was ex-Judge Ernest Hall, who, in the course of an address on Bronx conditions, said that a great good would be done by the hospital which is to be erected in the borough under the terms of the will of the late Charles T. Yerkes. Funds for this hospital, Judge Hall said, are to be available at once, as Mr. Yerkes' widow will waive her rights in that portion of the estate needed for this purpose. At the next meeting of the General Church Club, to be held February 7th at the parish house of Holy Faith Church, Bishop Greer is to be the speaker, taking for his subject the Church House to be built in the Bronx and the work for which he designs it to be the center.

MISSIONARY WORK IN BROOKLYN.

Brooklyn is shaped like a fan, or like a section of a cart-wheel. A rib of the fan, a spoke of the wheel, is Fulton Street, extending from the Brooklyn bridge to East New York. South of Fulton Street there is a table land, perfectly level but a sufficient height above the sea to render drainage possible. On this table land there has grown up, during the last few years, a vast wilderness of houses, if one may so express it. Most of them are wood, and a large proportion of them are of high grade. That is, they cost from $8,000 to $12,000 each to build. Unlike other sections of New York, unless it be Richmond, ground is afforded between the houses, so that a rural community obtains, such as easily suggests the suburbs of Boston or of Chicago. There are some two-family houses, but few apartments, save in the eastern sections, where Jews are settling.

What may be called the strong parish, if not indeed the mother parish, of this region is St. Paul's, Flatbush. There are a few old parishes, like Christ Church, Bay Ridge, and St. John's, Parkville. There have been established more recently what have grown into promising missions and parishes. Some of these are Nativity, soon to go to a new site at Ocean and Avenue F, Holy Apostles at Windsor Terrace, and St. Philip's at Dyker Heights. There are, however, many new sections into which the church has not yet gone. Denominational churches have sprung up here and there, but to the casual observer it does not appear that religion is entering into the plans of this new section of the borough, either as started by the people themselves or as projected by the missionary spirit of the old Brooklyn. Especially south of the Eastern Parkway, and of the parish bound of St. Mark's, plans are now making for establishment of the Church. These plans are in the hands of the Rev. James Townsend Russell, Archdeacon of Brooklyn. This Archdeaconry is tentatively formed by a combination of Brooklyn South and Brooklyn North, and in it is working an official who is not at the same time a parish rector. Bishop, clergy, and laity are in cordial sympathy with the Church extension plans. The field is so large and the need so great that clergy adjoining the new locations are showing hearty approval of the Archdeacon's advances. The plans of the Archdeaconry include also work among foreign peoples, especially among Italians, and close cooperation with the Society for Seamen.

WAIT ON the Lord in humility of heart, that thou mayest daily feel the change which is wrought in the heart and conscience by the holy, eternal, ever-living Power; and so thou mayest witness, "that which is born of the Spirit, is spirit." And then thou wilt feel that this birth of the Spirit cannot fulfil the lusts of the flesh, but will be warring and fighting the good fight against them; and thus, in faithfulness to the truth, and waiting upon the Lord, thou shalt witness an overcoming, in His due time. Oh, the conquering faith, the overcoming life and power of the Spirit! We cannot but speak of those things; and cry up the perfect gift, and the power of Him, who is not only able to perfect His work in the heart, but delights so to do; and even to tread down Satan under the feet of those that wait in patience for the perfect conquest.—*Isaac Penington.*

MY LIFE is so strangely free from all trial and trouble, that I cannot doubt my own happiness is one of the talents entrusted to me to "occupy" with, till the Master shall return, by doing something to make other lives happy.—*Charles L. Dodgson.*

THE ADVISABILITY OF A UNIFORM LESSON SYSTEM FOR THE CHURCH.

AN ADDRESS GIVEN AT ST. BARTHOLOMEW'S CHURCH, NEW YORK.
By the Rev. Wm. Walter Smith, M.D.,
Secretary of the New York Diocesan Sunday School Commission.

I.—DEFINITION OF TERMS.

VERY briefly, I want to state at the opening, just what I deem this proposition to mean and the interpretation I shall give to it in the discussion this evening. It does not mean "a uniform lesson system," but a "uniform system of lessons," which is a decidedly different thing. The matter of a uniform lesson system is not a question at issue in the Church to-day. History has decided that point for us. It is practically a settled educational principle. Let us see just what has been the course of history in the matter of the uniform lesson. The interdenominational American Sunday School Union was started in 1824. It originated the uniform lesson idea. Its meetings were the genesis of the National Sunday School Conventions. The first one of such conventions was held in 1832. In 1825, the Union took the first steps towards the Limited Lesson Scheme. In 1865, many years later, Dr. John H. Vincent brought the great International Uniform Lesson System practically to its present form. Through Mr. B. F. Jacobs, the International Uniform Lesson System was adopted by the National Convention of 1872. It was born out of the movement towards systematization, as exemplified in the national and business life of America.

In the Church, the efforts put forth for the Sunday School had been individualistic and parochial prior to 1870. From that year onward, through the splendid work of Mr. George C. Thomas, then as now the Superintendent of the Sunday School of the Church of the Holy Apostles, Philadelphia, the centralization and unification of the Church Schools began. The Pennsylvania Diocesan Sunday School Association was founded, with Mr. Thomas as its president. In 1875, the American Church Sunday School Institute was projected under the presidency of Bishop Stevens of Pennsylvania, and the Uniform Lesson Scheme was introduced into the Church, and spread with remarkable rapidity. In 1884, the Institute was officially organized. In 1875, began the publication of the *American Church Sunday School Magazine*, that splendid and inspirational organ for Sunday School and missionary education. Until the past few years, the Joint Diocesan Uniform Lesson Scheme has closely followed the subjects and treatment of the International; but recently considerable modification and improvement has taken place in it. The material plan, however, of the uniform lesson and the division of the year into two portions in one of which Old Testament is studied and in the other New Testament, is common to both systems.

Meanwhile a renaissance, or perhaps better still, a new birth, had taken place in American common schools and in the educational aspects of the content and methods of public school teaching. From the moment that Horace Mann appeared on the scenes in 1840 on, the centralizing movement, already noted, in Sunday Schools began. With it came measures for the training of teachers. Commissioner Harris, from 1867 till now, has led in the application of the principles of Herbart, Pestalozzi, and Froebel, to the school system. A new aspect or attitude towards educational methods has been arising. The old education had been practical, utilitarian, I might say, necessitarian. It taught what adults considered essential to self-support and success in the business world. The new education turned child-ward. It studied the child as man had heretofore studied the plant nature. The lesson the old world had taught us through its educational reformers was naturalness, seen in an education that was along the lines of the child's mental and physical development and interests and needs. The old education, religious and secular, had been born of the same spirit, may I say it, that produced the uniform language and methods of the Roman Church. All were cut in the same mold, fashioned according to the same type. There was no room for individuality, for self-development, for spontaneity. There was no broadness of vision. With the new education, came a wider view-point of the meaning of true education, as a united whole. The rise of the humanities and of the scientific spirit resulted in broad interrelations and articulations in educational content. It is noted most perspicuously in the change in classical education, in the evaluation of studies in the curriculum, in the broadening of the equivalents accepted for a B.A. degree, in the permitted shortening of the language courses and the substitution of mathematics, of manual training, of science, etc., for either languages or philosophy.

About 1890, a realization began to dawn upon the Church that somehow there was a lack of adjustment in religious education to the alterations and evolutionary development that had taken place in the day school. The common school had been progressing, and the Church school had stood still, until secular educators began to ridicule and despise the Sunday School, and few such teachers were to be found in the ranks of the Church school. There had been a lack of adjustment to the spirit and method of the age. Children of the adolescent period dropped out of the Sunday School, because it failed to align with the methods of High School and College, and also because, alas, it failed to meet the doubts and enquiries of that storm-and-stress period, especially along scientific lines. There was a distinct lowering in its power and respect.

Again, let us note that the animating spirit of the Sunday School, most naturally arising out of the missionary circumstances of its origin as a converting and conserving agency had been laid upon its spiritual power, its devotional side, its converting impetus, rather than upon its educational efficiency. It was not abreast with the age-spirit in this respect, the *Zeitgeist*.

As this feeling grew more and more manifest, the Commission Movement, so-called, originated, beginning in 1898, with the first Diocesan Commission appointed. Since that year, no fewer than 43 similar Commissions have been appointed, in as many dioceses, from California to Massachusetts, whose foundation stones have been precisely those of the new education in the common schools, *i.e.*, the application of child-study and of improved pedagogical method to the Sunday School, nothing more, nothing less. It is but seven years, and already the educational ideals of the religious world have been altered. It is not too much to say that this movement, born not so much in the Church as through pressure of secular educational ideals outside the Church, has accomplished as gigantic a revolution in ideals as did the French Revolution. It is a movement, a movement which we cannot stop, a movement of which we are in spite of ourselves only a part, a wave in the great tide that is surely sweeping on. Whether we wish it or no, it is bound to progress. Much as we would like the old, perhaps, we are irresistibly compelled to accept the new, because we cannot divorce the ideals of the age in secular education from the ideals we assume in religious education. We and the ideals are but the product of evolutional development.

One moment more and I have done with history. The re-formation began in the Church, and happily the Church (the Episcopal Church, I mean) has been the leader in this awakening, this *aufklarung*. A few years previous, however, four or five only, a meagre application of one of the principles of newer educational method had been made among the schools outside the Church, in the production of the Blakeslee Lessons, now known as those of the Bible Study Co. It was the "inductive" or "source" method, by which the student goes back to the actual source book, in this instance the tangible use of the Bible, and works out the lesson with the entire Bible as a complete source-book of first-hand material, not with mere excerpts therefrom. The pedagogical value of this method was at once recognized, and the General Synod of the Lutheran Church at once developed a series of lesson manuals that stand almost without equal in the world. Individual churches, as the Congregational church in Elyria, the Rochester S. S. Association, etc., followed.

But the source-method was only the beginning of the application of child-study and the new educational method to the Sunday School. The New York Commission put forth the second step, the necessary one that must logically follow, if the principles at the foundation be accepted, the grading in subject-matter. Before that Commission had time fully to develop and test it, individual schools in the Church proved its genuine worth by compiling private lessons for home use. The church in Flushing, L. I.; St. John's Church, Jersey City Heights; St. Thomas' Church, Mamaroneck, and several others published lessons, either in leaflet or manual form, that are to-day of rare value. Other Commissions took it up and put forth suggested subject-graded curricula, similar in the main outline, differing in minor points. Among them are dioceses in every section of the country, and of every type of Churchmanship. California, Central New York, Chicago, Colorado, Indianapolis, Iowa, Long Island, Massachusetts, New York, Ohio, Rhode

Island, Southern Ohio, Virginia, and several others have officially promulgated subject-graded curricula, in which an attempt is made to apply the results of child-study to religious education in the teaching of certain definite subjects of a broad curriculum in a definite order and under definite treatment, following the story age, the history age, the biography age, the abstract age, etc.

The movement was taken up eagerly by the Presbyterians, and has swept outside the Church. Dozens of the leading Presbyterian schools in all sections of the country gladly acknowledge the leading of the Church, and have adopted subject-graded curricula. Still further, the enormous Religious Education Association, with its hundreds of members among all ranks of Christianity (and even Judaism), owes its genesis unmistakably to this forward movement in the Episcopal Church. Behind this association are all the leading Christian educators in Universities, schools, and Churches of America. It stands overwhelmingly on the basis of modern principles and methods, and accepts as an axiom a subject-graded curriculum. Finally, the International Interdenominational Convention met last June in Toronto. It reversed the vote taken at Denver, three years ago, and practically accepted the principles of the subject-graded curriculum. The Westminster Press (the leading Presbyterian Publishing House) and the Bible Study Union are both feeling their way towards the future publication of source-method, subject-graded text books. The movement is spreading to Canada, where dozens of schools are installing subject-grading. It is inoculating England, Australasia, and France. It has exponents in India. It could not be destroyed by any human power, but must go on, working out its mission as a step in evolution and development of the newer religious education. It is but in its infancy. It is confessedly imperfect, inchoative, and tentative. It desires to be "on trial," until it can give rise to the next step in progress that will surely come. Judging by the rapidity manifested in the growth and maturity of reform movements in this present day, it will soon reach its completion. Well may we all rejoice to bear our part in the wise and withal ready guidance of our Church to make it the power, towering above all others, most potent in the regeneration of this land of ours.

II.—GRANTED THEN, THAT A LESSON SYSTEM IS IN PROCESS OF FORMATION IN THE CHURCH, THAT IS NOT A "UNIFORM LESSON," BUT A SUBJECT-GRADED CURRICULUM, WHAT SHOULD BE OUR ATTITUDE TOWARDS IT?

1. In the first place, *some* principles must govern *all* education, secular and religious. God will not permit us to teach the child-mind in one way in the secular school and in another in the school of the Church. The mind and the child is a unit. Education is the same in principle and in method. Everywhere in all this wide world, to-day, principle and method must agree with child-nature and development. There will however be individual variations, due to heredity, environment, training, atmosphere, etc.

Hence, we must take account, from California to Maine, of (*a*) the Capacities of the Particular Child, (*b*) the General and Particular Interests of Childhood at each Stage of Development, and, applying these, we must mold our Pedagogical Methods as regards (*a*) Subjects taught, (*b*) the Order of Presentation, (*c*) the Manner or Method of Teaching, (*d*) the Lesson Plan. These will of necessity demand the same *norm,* or skeleton or backbone. Principles do not differ, therefore the results of those principles will be the same skeleton. We find the same norm or principles in Law, in our Educational Day School, in the National Post Office, in the Army, etc.

But when we have said this, we have said all we can say, for the application brings differences in details, as applied to individual localities. The principles of law are the same, yet the laws framed in New York differ from those framed for New Jersey, or Maine, or California, or Wisconsin, quite materially, in details at least. The same norm is accepted for secular education, yet the schools of Canada, of Maine, of Maryland, of Ohio, of Colorado, all differ in details of the curriculum. The postoffice in the rural districts of the West differs in details from the postoffice in New York, just as much as that differs from the postoffice in the Rockies. The army of the United States in the Philippines is differently conducted in details, though the same principles prevail, from that at Fort Schuyler, or again from that in the Indian Territory. Thus in the Church, the needs of Iowa differ from those of New York, and the exigencies of Michigan compel a different curriculum in certain details from that in Ohio.

Still further discrimination and differentiation must be allowed. Individual schools in the same cities, let alone in different sections of the same diocese, require particular treatment, just as each child in a day school class demands individual observation from the teacher, who hopes to accomplish really wise results. The day schools in New York City have the same principles, the same rules, the same educational standards, yet the schools of the Ghetto differ in parts of the curriculum from the schools of the Italian quarter, and those as well from the schools in the residential section of Harlem or of Washington Heights. So we note in the Sunday School. The requirements of a certain large New York City parish, where children are depicted as unable to attend Church services at all at the regular Sunday hours, owing to the crowded pews and the customs prevailing in the adult congregation, necessitate some provision in Sunday School for detailed study of the Prayer Book and a prolonged religious service, while those of another large Sunday School, where either a children's service is provided after Sunday School hours, or attendance at the regular services of Morning and Evening Prayer is possible, suggests a richer curriculum and a different range of studies. Yet the norm or skeleton of the two curricula are essentially the same. The variations are along additional subjects or a differing proportion of time spent on each of the normal ones. The grading, the curriculum, and the nomenclature are all the same.

There is unity but not absolute, dead, unnatural uniformity. It is a uniform system in the main, but with variations no more than is manifested in the variations between two men, each of the same age, each white, each enjoying the same advantages in birth and education.

III.—POSSIBILITY AND PRACTICABILITY OF A UNIFORM NORM OR SYSTEM.

Two questions now remain: (*a*) What would such a norm be, and is it possible? (*b*) If possible, is it practicable?

(*a*) The norm is determined by the object of religious education and by its principles. The object is character building, *i.e.,* Habit-forming, thus Doing sides are stressed both in altruistic outlets for good impulses and teaching, and in certain forms of manual work. Second, the norm is determined by the principles of all education, *i.e.,* broad and intelligent and comprehensive view of the entire field of religious education, in sufficient correlation with the day school subjects, completing and amplifying and unifying the child's view-of-the-world and its Creator. Emphasis is of course laid on essential principles and teachings, but far more abundant, richer, and more diversified subject-matter is presented, if we accept the foundation principles of all education. Third, due and consistent regard must be had to the capacities and possibilities of the growing child (not growing children, but child—each child in particular). We must not violate the psychology of childhood. Whether we will or no, the only effective teaching will be natural teaching, in obedience to those laws of unfolding. All other teaching is a sinful waste of opportunity.

What would such a norm or skeleton naturally be?

The years from 8-10 are the best memory years, the years when memorizing is most easy and retention most certain. What is learned then, in all probability, is never forgotten. They are also the concrete years, the years of facts and not of reasoning, of unquestioning acceptance of simple statements, taken at their face value. Therefore the best time to teach the *wording* of the Catechism and concrete Bible Stories of the Old Testament and Gospels is naturally here. Again, it is the age of symbolism, and the best time to supply the rich, attractive symbolism of the Christian Year, furnishing a halo of great value to the child in public worship. It is the age of activity and of active styles of worship, and thus some teaching as to the practical use of the Prayer Book, inevitably results in Church Attendance, even at this early age.

The appreciation of History does not begin until the tenth or eleventh year. We never put maps or globes into the day school until ten at the earliest. Thus not till ten, can we commence to study the life of Christ *historically.* Old Testament History, in its view as God's Preparation for the Coming of the Messiah and its Fulfilment in the Messianic Idea studied in the Life of Christ, the Messiah, cannot come until the concrete age has turned into the abstract or thought age, the rise of reason and philosophic insight, not before adolescence or puberty, usually about 12 to 13. So also, Doctrinal Teaching in the abstract, *i.e.,* "the reason for our faith," should come at the storm-and-stress period of upheaval and doubt, and the rising questions, which surge in on youth when he is trying to form his own re-

ligion and not live on a borrowed one delivered by his teacher, should be frankly met and answered during these years, leading up to the culmination of Confirmation. The study of Church History, the History of Missions, of Social and Altruistic Methods, of the Making of the Bible, of the Epistles, of the History of the Prayer Book, etc., naturally ensue after this period, when the essentials have been imparted. The minimum norm, not including local variations, individual "special work," supplemental lessons, etc., will prove richer and wider than any heretofore attempted in any plan, other than subject-grading, which eliminates useless repetitions and so gains time for much additional work. Such a scheme in outline would then be:

Catechism, Prayer Book, and Christian Year, 8 or 9 years.
Old Testament Stories.
Life of Jesus Christ.
Christian Ethics.
Old Testament History, Preparation for the Messiah.
Christ, the Messiah and His Teachings as to the Kingdom.
Christian Doctrine and Catechism Explained.
Apostolic History, the Founding of the Church.
Church History to the Present.
History of Christian Missions.
Sociology and Altruistic and Missionary Organizations.
Making of the Bible.
History of the Prayer Book.
Teaching or Normal Methods.
Devotional Study of the Epistles.

The Memoriter work would include the Catechism, the Decalogue, all the chants of the Church, even the *Te Deum* and *Benedicite,* about forty Hymns, and about 25 Collects, Special Prayers, etc. This is a richer curriculum by far than has ever been offered by the older methods.

The Method of Teaching.—Any method is possible with any curriculum, but the best method ought to accompany the best curriculum. The oldest method, pedagogically, is the St. Sulpice or Dupanloup Method, which, while it has excellent points, depends almost wholly on the man behind it, and is not readily applied by ordinary teachers. We must face conditions as they are. The next higher step is the Question-and-Answer System, which pedagogically is wedded to rote work, and is considered by all educators to-day absolutely dead in form. The third method is by Bible Excerpts, printed on leaflets or in quarterlies, with the use of which a child may never handle a single copy of the Bible, God's Guide Book for mankind. The highest method, according to all educational ideals of to-day, is the heuristic or source method, referred to above. This, too, is applicable to any system or curriculum.

(*b*) Finally, is a Uniform System of Lessons on any plan Feasible for this American Church, and if Feasible, is it Practicable? On a uniform *lesson* plan, no; for we have shown that however we may desire to have it so, the uniform lesson plan is in its decadence and another system is rising with the age. On a subject-graded plan, yes, *if* we allow for a standard norm and permit local variations and additions both in each diocese and often in individual schools. The fact that fifteen entire dioceses have officially, and with calm deliberation, promulgated such a scheme, have put it into operation in more than 600 schools, in every section of the country, diverse in conditions and temperament, shows that it is feasible. Is it practicable and to be desired? Just as much so, and more, as was the uniform lesson scheme thirty years ago. The dioceses, for their own good and the good of the children, ought to have absolute uniformity in an agreement on a standard skeleton or norm, the same in all sections, with variations as I have said, and the same curriculum should be set forth by the Church, in its General Convention officially. This would enable the transfer of a child from New York to California, in the event of moving, which is continual in this country, going with a certificate from the New York church into the same grade and place, though perhaps not the same text book, but always the same subject, in the California school. To accomplish this requires loyalty both on the part of the dioceses and of the individual parishes and rectors. Still, it can be wrought. It is no harder a problem than was the uniform lesson plan in its inception. It has infinite possibilities for the upbuilding of the Church. With an educational system that commands respect in its method and content; with the proper provision for the actual training in Christian Habits of Private Prayer, Church Attendance, Altruistic and Social Activities; with an ever watchful eye on the moral living-out of the principles inculcated, the Church at once assumes a position, which brings in thousands of outsiders. It has been a noteworthy fact that where such a system has been installed, children have come flocking in by scores from Christian bodies around, and the Church has reaped the harvest. If, however, this movement drags, without co-operation, without centralization and unification, we are certain to lose ground, rather than gain. It is for the leaders of the Sunday School interests of the Church to guide and conserve and unify the spread of the new ideals in religious education.

JOHN WESLEY AND METHODISM.

IN a certain small city in one of the Middle States, there lived, not very long ago, four ministers of the Gospel who, however separated, were yet personally good friends—a happy example! They were a Roman Catholic, a Presbyterian, a Methodist, and an Episcopalian.

One bright autumn day these four agreed to spend together the day in the woods. They took guns in their hands. The Roman Catholic and the Presbyterian went off together. The Methodist and the Episcopalian, after some time spent in, probably, fruitless sport, found themselves seated on a log, in pleasant talk.

Said the Methodist: Doctor, I would like to ask you a few questions, if you will promise categorical answers.

EP.—Certainly, if you will allow me to ask as many in return.

METH.—Of course. And as you, Doctor, are the elder, you may begin.

EP.—Well. We know who and what was the founder of your Church body. If John Wesley were to come to our town, and, after having worshipped in your congregation, should come to my church, which services would he find the more conformed (I mean in teaching and in mode of worship), to what he had been used to; and which he would have wished to be continued by his followers? Where would he have felt most at home?

METH.—Honestly, I must say in yours. I am not ready with my question. You may ask another.

EP.—Well! You know the two Episcopal churches in our town, St. Mark's, which is called "Low Church," and St. Paul's, my church, which is called "High." The services and teaching of which church would Wesley be most likely to approve?

METH.—Again, speaking honestly, I have to say, yours.

EP.—Seeing this, confessing this, how can you continue what you believe to be counter to the judgment of your founder?

METH.—The fact is, Doctor, John Wesley opened a door, and we Methodists walked through it.

Yes. What this clear-headed, honest-minded Methodist preacher said is the simple truth.

Many of us find pleasure in adducing evidence that Wesley was, like his father, a High Churchman; that he bade his disciples "Seek the Sacraments in the parish church"; that he denounced separation from the Church that had given him, what he prized, priest's orders. Yet, whatever he may have intended, and however the act may be palliated, when he ordained Coke to be his superintendent of his scattered sheep in America, Wesley gave what Coke claimed to be episcopal consecration, which he in turn imparted to a much more honest man, Asbury. This act was denounced by his brother Charles, as schism. The sweet singer said: "During fifty years my brother and I have worked together in the service of God. We can do so no longer."

His lines on the occasion are well known:

"Behold how bishops now are made,
At man's or woman's whim!
Wesley on Coke his hands has laid;
But who laid hands on him?"

Charles Wesley looked upon the act as an attempt to give Bishop's orders.

However truly it may be claimed that John Wesley lived and died a priest in the Church in England, it yet is a lamentable fact that "Wesley opened a door, and Methodists walked through it."

W. F. B.

WHAT IS needed for happy and effectual service is simply to put your work into the Lord's hands, and leave it there. Do not take it to Him in prayer, saying, "Lord, guide me, Lord, give me wisdom, Lord, arrange for me," and then arise from your knees, and take the burden all back, and try to guide and arrange for yourself. *Leave* it with the Lord, and remember that what you trust to Him you must not worry over or feel anxious about. Trust and worry cannot go together.—*Hannah Whitall Smith.*

TITHING, THE SCRIPTURAL WAY OF GIVING.

By S. C. Smith.

TITHING, as a requirement, was so strongly established in the early days of the Jewish Church that its practice was observed by general consent and was considered a necessary part of the worship of Almighty God.

It is the well-known history of the Jewish people that they prospered or suffered adversity according to their merit. After a long period of prosperity they gradually became absorbed in their worldly gain and worldly ambition, forgot God and His requirements of them, became corrupt in their personal lives, and for their national sins they were again brought low. Learning their true condition, they sought a remedy and found it in a return to the worship of the true God, which included also their tithes and offerings.

In the treatment of this subject, no authority has been given for considering anything but the duty of tithing, which means in a general sense the giving of money or its equivalent. However, I trust I may be pardoned if the discussion is broadened somewhat and reference made to the duty of giving one's time as well as money.

The results of tithing as a principle, while the people remained true to its demand, were so satisfactory that in more modern times Christian nations adopted it and to secure its enforcement enacted national laws compelling its observance and giving the clergy the aid of the civil power to enforce the collection of tithes. This is especially true of England, Scotland, and Ireland. The early Christian Church voluntarily adopted the custom of consecrating to religious purposes a tenth of the income, it being held that the obligation of supporting the ministers of religion is of Divine origin, and in the Latin Church, a canon was enacted enforcing the payment of tithes under penalty of excommunication.

There are no statute laws in force at the present time compelling the payment of tithes except in the Canadian Province of Quebec, where an old French law stands unrepealed, giving authority to the Roman Catholic clergy to collect tithes, but this law seems not to have been enforced for many years.

In the United States, tithes are exacted only by the Mormon Church, on a plan similar to, or modelled after, the old Jewish theocracy.

The religious belief of the Mormon Church, of course, is not endorsed by any other organized Christian body, still it may not be amiss to note the great temporal prosperity which has visited the Mormon people in the great Utah Valley resulting largely, as we believe, from obedience to the will of God that a stated portion of that which He has given us be surrendered back to Him.

Human nature is the same in every age. Happiness is the great desire of the human heart, implanted by God in His wonderful wisdom and love, and with it He has provided ample methods for satisfying this desire, but the different agencies we employ are so at variance with the Divine plan, failure or partial failure is the inevitable result.

The demands of God are no more exacting than those which we observe in dealing with our neighbors, therefore, we acknowledge their justness, but our action is most inconsistent when comparison is made. The man who robs his neighbor, suffers not only condemnation by public sentiment but the infliction of such lawful punishment as the statutes provide.

Does it ever occur to us possible that we may be living morally correct lives and at the same time be robbing God? The obligation to worship God rests solemnly upon every child whom He has created, but more sacredly upon those who by the covenant of Holy Baptism have been made members of Christ, children of God and inheritors of the Kingdom of Heaven. Do we realize the full meaning of this close relationship to Christ and His Church, or do we mentally accept it without giving it serious consideration in our hearts?

If our daily lives (and by this we mean every day including Sunday) fail to stand the test of loyalty, the baptismal vows and the ratification of them in Confirmation have no meaning. No child of the Church has a right to substitute his own way for spending the Lord's day, for that which God has made known to us as His own plan, the principle feature of which we believe to be the assembling of ourselves together for public worship, and while engaged in the solemn acts of devotion, offering our thanksgiving prayer and praise, nothing more appropriate can be imagined than the offering of our tithes.

There are in every parish financial obligations to be met. How delightful would be the situation in all our parishes and in the entire mission field, if every parish treasurer could, from the funds in his hands, pay on the first day of each month, the priest of the parish the full amount of his salary earned, and if the treasurer of the different missionary funds could, with equal promptness, meet all requirements. No one can doubt for a moment this would be accomplished if tithing were practised by every person within the Church. Many, no doubt, are scrupulously accurate in setting aside one-tenth of their income as a fund to be used sacredly for religious purposes. Others give what seems to them liberal amounts when called upon and feel that they have performed their full obligation, giving, as they think, amounts equal to the tenth portion. There is, however, a vast difference between measuring accurately, and estimating a quantity. Every person when first entering upon a trial of separating and setting aside one-tenth of all his income will be astonished at his ability to give, and that nothing may be omitted which rightfully belongs to each one's tithing fund, let us remind ourselves that the only safe and acceptable time to separate and lay aside that which belongs to God is at the time of receiving it. It may be urged by some that this gives too much trouble. To this we answer: It is by far more simple and accurate than any other plan. Every dollar coming to us in the form of income, salary, dividends, rents, profits on investments, and profits from all kinds of business are proper items from which our tithes should be set aside. Each one can be his own judge as to the method of keeping this separate fund. It belongs to God and we are responsible to Him for it. We take the position that on the exact day throughout the whole year which money comes to us as income or profit of any kind, that same day the tithing should be scrupulously observed.

It is perfectly astonishing to contemplate the enormous sums of money which are realized from little contributions. This is brought forcibly to our notice by the tithes and offerings of the people for building of the Temple at Jerusalem in the days of King Solomon. The average individual income in those days was a mere trifle compared with modern times, still it is believed that more than $200,000,000 were expended in the construction of that building, mainly derived from the tithes of the people. The religious sentiment was intense, the people were enthusiastically happy by reason of their obedience. We believe the same loyal observance of God's requirements by the people of the present age will bring greater happiness and greater prosperity in temporal, as well as in spiritual, matters, than can be found in following our own plans and our own inclinations.

We contend first for the adoption of a rule by every communicant in the Church which will insure his or her glad attendance at one or more of the services of the Church on each Lord's day, entering thus into the spirit of public worship, no doubt can exist but that the tithes and offerings will follow in such abundant measure as to remove all anxiety for current expense funds and for the principal and interest on Church debts. Could we all with perfect faith shape our lives by this standard, increased temporal prosperity and largely increased happiness in every home would be the sure result.

No individual should seek to be excused. All who honestly bring their tithes, great or small, have equal privileges in the Church and the same promise of temporal blessings.

The prophet Malachi solemnly warned the people of his day who, after years of great prosperity, although moral and correct in their lives, became careless and indifferent, disregarding to a great extent their religious duties, that they were robbing God. They were apparently astonished at the rebuke, and not willing to accept it as true, asked, "Wherein have we robbed God?" The simple answer quickly came, "In tithes and offerings." Then it was that the prophet uttered the declaration (Malachi iii. 10), "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Let everyone who now finds it difficult to save anything from his income for a contribution to God's treasury after meeting the necessary living expenses, take courage. This wonderful outpouring of God's blessing is within the reach of all and the words of the prophet are accepted by careful students of the Bible as a promise, not only of spiritual advancement but of untold temporal blessings as well.

In the 107th Psalm, David pleads with all his earnestness that the people recognize the goodness of God and give to Him

continual thanks and praise. Then afterwards in the 108th Psalm, which shows an awakening and indicates a complete surrender of self, the prophet exclaims, "O God, my heart is ready, my heart is ready, I will sing and give praise with the best members I have."

Let us make the inquiry of ourselves, Have we this spirit of self-surrender? If not, let us approach it as nearly as possible. Strive for it until our religion brings us gladness. Not only should we willingly set aside and give up our tithes during our lifetime, but everyone who has an estate to be distributed at death, should provide in his, or her, will that a reasonable portion be given to the Church.

While the Church desires the offerings of her children, the desire is still greater that her shildren shall receive the gifts which she distributes so freely.

Six days in the week, we go about our business at regular hours; we pay, with cheerfulness, every demand for food supplies, clothing, and other necessities. Should we not be equally prompt in the discharge of our duties on the seventh day, and in personally presenting the tithes resulting from the six days' labor? We give common consent to the proposition, but the vacant seats in the church on Sunday and the empty treasury show that this approval is an expression of the lips and not from the heart.

Surely there is a remedy. One suggestion which comes to us as a help in correcting this low and unhealthy condition in our religious life, is the reading of one or more of the current weekly religious papers. In point of tone and editorial ability, these publications are fully up to the standard of the leading secular newspapers, full of interesting news items, criticisms of prominent public men in and outside the Church, good and wholesome for every member of the family circle.

Let us each strive on every occasion with the ability God has given us to build up in our own hearts and homes and in the hearts and homes of our neighbors that zeal and earnestness on the one day set apart for the worship of God which we exhibit on the other six days.

We repeat the conviction that when this becomes the settled rule and purpose of our lives, anxiety about tithes and offerings will disappear, God's treasury will be overflowing with richness, the extreme poverty which now exists in so many homes of our clergy will be checked and that happiness we all so earnestly seek, will be ours.

If the claim be made by some that the coming of Christ and the adoption of the new dispensation swept away all of the Old Testament obligations, that conclusion is clearly wrong, for we all recognize the obligation to obey the ten commandments. On what theory then, are we released from the obligation to give tithes?

Our blessed Saviour emphasizes the fact that He came not to destroy the Mosaic Law, but to fulfil it.

The Pharisees of His day were careful to set aside a tenth of every item of their income, including even the herbs which grew in the garden (St. Matt. xxiii. 2). Our Lord commended them publicly for it.

Many instances might be mentioned wherein the words of Christ were spoken in approval of the custom of tithing which then prevailed. It seems, however, unneccessary to further contend for a principle which stands unassailed. The time is far better spent in making plans for its more uniform adoption and practice in every parish and in every diocese throughout the land.

A CONSTANT anticipation of evils which perhaps never will come, a foreboding which takes away life and energy from the present, will simply hinder and cloud the soul, and make it timid and sad. If troublous thoughts as to the future will press, darkening a bright present, or hurrying on coming clouds, the safest thing is to offer them continually as they arise to God, offering too the future which they contemplate, and asking for grace to concentrate our energies on the immediate duties surrounding us. Many have dreaded troubles which they thought must come; and while they went on ever expecting to make the turn in their path which was to open out fully the evil, lo! they found that they had reached the journey's end, and were at the haven where they would be. Even for others it is not wise to indulge in overmuch looking forward in fearfulness. Come what may to the dearest ones we have on earth, God and His upholding grace will be there, and He cares for them more than even we can do. An earnest commendation to His love will avail them more than all our fretting.—*H. L. Sidney Lear.*

THE ONE THING that will win the world for Christ is love—patient, unselfish, uncalculating.—*Bishop Lines.*

COMMON WORSHIP.

BY THE REV. KARL SCHWARTZ.

THE Christian worship of the centuries has resolved itself into a liturgy. Men have been opening their hearts to God through all the Christian ages. Gradually those prayers and praises have become condensed and crystallized into a liturgy. The natural worship of men finds at length a natural expression. That part of our devotions which, being public, must be common, has found in the liturgy a common phrasing. A liturgy, while it may be called an accumulation, is also a reduction of the prayers of the Church through ages of worship. A liturgy therefore becomes the property of the Church in the sense of its having been created by the Church. It has been created as the condensed and common expression of the Church's devotions. It therefore becomes the property or chattel of no man farther than as that man may identify himself as a fractional part of the great Church whose possession it is.

By the same token a liturgy is to be *used* as a common possession. It is the united prayers of all the people expressed through a common channel—the priest's voice. While it is the duty of the priest to conduct the service and to express the liturgy, yet he is but the agent of the congregation and is but giving articulation to the people's supplication and the people's praises. For the one who stands thus as a representative of the people in the public worship of the Church to appropriate the Church's worship as his own is manifestly an unjust usurpation of what is not his own, and an evident misunderstanding of his office.

Not long ago I heard an intelligent gentleman say, "I cannot attend ——— Church without feeling that the priest, who should express for me and for others the common worship of the congregation, robs us of that which is our right when, in the reading of the service, he makes our prayers and praises his own and insists upon making his own peculiar personality the most prominent thing in the devotions of the Church which should be as much mine as his."

One can not but see that such a criticism as this is often merited. It would seem that the wise priest would strive, in the rendering of the Church's liturgy, to hide, so far as he is able, his own personality and to cover up as much as possible, any peculiarity of voice or manner that he may possess. It would seem that the ideal rendering of the public worship of the Church would be such as would impress the worshippers with the fact that the service was being rendered and that their common supplications and praises were finding public utterance, and not that the people should be impressed with the fact that the Reverend ——— was going through some vocal gymnastics and making use of the liturgy of the Church for the purpose of inflicting his own personality upon the congregation.

It ought to be possible for the liturgy to be so rendered that no one man's personal peculiarities, no one soul's agonizing, no individual interpretation of the common liturgy may be unjustly inflicted upon a congregation of intelligent people. If the Reverend ——— feels that he must put tears into his voice and express the agony of his own soul while reading the Church's liturgy, let him do it in the secrecy of his own closet and not make his own agony of soul a matter to be paraded before his parishioners and friends.

The liturgy is a common possession, and when the priest publicly appropriates it to himself and to his own uses, he manifestly robs every other worshipper in the church. Anyone who attends the worship in that church, must do so not that he may join in the common expression of a common worship; but that he may listen to the Reverend ——— say his private prayers in public.

ACT FAITHFULLY according to thy degree of light, and what God giveth thee to see; and thou shalt see more clearly. Hearken to the low whispers of His voice within thee, and thou shalt hear more distinctly. Above all, do not stifle any motions of conscience. Meditate daily on the things of Eternity; and, by the grace of God, do something daily which thou wouldest wish to have done when that day cometh. Above all things, in all things, "look unto Jesus, the Author and Finisher of thy faith." If thou failest, look to Him to uphold thee; if thou stumblest, hold swift His hand to help thee; if thou fallest, lie not hopelessly there, but look to Him to raise thee; if, by His grace, thou doest well, look to Him in thanksgiving, that He has helped thee, and pray that thou mayest do better.—*Edward B. Pusey.*

THE ESSENCE of religion, is strength for the unexpected things in life.—*Anon.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE PRINCIPLES OF THE KINGDOM.

FOR THE THIRD SUNDAY AFTER THE EPIPHANY.

Catechism: Third Commandment. Text: St. Matthew v. 16.
Scripture: St. Matthew v. 1-16.

THE Sermon on the Mount was delivered, according to tradition, on the Mount of Beatitudes, or the horns of Hattin. This hill is about half way down the western shore of the Lake of Galilee. The hill is about sixty feet high and has two heads. It is a little more than two miles from the lake, whose blue waters might have been seen in the back-ground as the Master addressed His disciples that day. He had spent all the night long in prayer. He had appointed the twelve Apostles in the Kingdom. He had then led them to this place, and when He was seated, as a sign that He was to speak with authority, He began to explain the foundation principles of His new Kingdom.

He speaks of the great underlying principles upon which this new Kingdom is to be builded. Daniel Webster declared, in the inscription he left for his tomb: "My heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production." Certainly the ideas which are here set forth were revolutionary at the time they were spoken. We have come to look upon them as part of our way of thinking. But when they fell from the lips of the Son of God, they were radically opposed to any known philosophy. He goes at the very heart of life. Stoics were schooled to endure the trials of life. Epicureans made life one pursuit of pleasure. But this Master of men points the way to blessing for every man, under every circumstance of life, by working a change in the man himself. By bringing us into a kingdom, where blessing is measured by what we are rather than by what we have, where character, not outward conditions, determines worth, He heralds a new thing and His message is truly a Gospel.

He teaches us, first, that the poor in spirit are blessed, because they may have this Kingdom of God. To be poor in spirit is to be conscious of spiritual need. The poor in spirit are people who want help and are teachable. They are open-minded to the truth. The hardest people to help are the self-sufficient ones. The only people of whom the Saviour seemed to despair were those who were self-sufficient, who trusted in themselves that they were righteous. The Pharisees thought that they were in need of nothing, and so they could receive no blessing. The lukewarm Laodiceans thought that they were rich and were in danger of being cast away, because, measured by the true standards of the Kingdom, they were "wretched, and poor, and blind, and miserable" (Rev. iii. 17). The first condition of receiving blessing in the Kingdom is to be free from conceit. *To be humble enough to obey is the road to further blessing.* The poor in spirit enter the Kingdom because they are willing to fulfil the required conditions.

The mourners are also blessed, because they shall be comforted. "Mourners" here includes all who have burdens and trials of any kind. This does not mean that the only way to be blessed is to have sorrow. But it does mean that when sorrow comes to you, as come it must at some time, you will then find, as a member of the Kingdom, the true value of His support. His Kingdom is not to make you escape the common lot of man, but it is to give you power over circumstances. You will find that the deeper you go into life, the more help you will get from Him. There is no other religion or philosophy which can truly repeat this beatitude.

To hunger and thirst after righteousness is to be blessed because the Kingdom has power to satisfy such hunger and thirst. This again is a new thing in the world. Men had hungered after righteousness, but the way had never been made open to satisfy the hunger. We are quite sure to get what we seek consistently. The hypocrites have their reward. The man who strives after riches becomes rich. The man who seeks to be learned becomes wise in worldly wisdom. Whatever men seek they may have if they keep on seeking, and are willing to give up other things for the sake of it. But of everything else than righteousness and the Kingdom of God is it true that with the desire comes "leanness of soul" (Ps. cvi. 15). Other desires do not satisfy because man's nature is too great to be satisfied with selfish desires. The man who seeks riches, *e.g.*, does so because he thinks they shall be able to make him happy. When he succeeds he finds that he has the riches but not the happiness. Jesus tells us to seek the Kingdom of God, He declares that those who hunger after righteousness shall be filled.

In the new kingdom, the merciful are blessed, because they shall obtain mercy. This does not mean that the heavenly Father is more merciful to the merciful than He is to the unmerciful. He is merciful to the just and the unjust alike. But the merciful are blessed because of the effect upon themselves of their having shown mercy. The quality of mercy truly is "twice blest"; it "blesseth him that gives and him that takes." To pass harsh judgment upon others makes a man hard, while the very fact that a more kindly judgment has been given imparts a broader view of life. The merciful man obtains mercy on every hand because of what he is by virtue of his having cultivated this divine attribute.

The pure in heart shall see God. The Master goes to the very heart of things here. He tells us of the blessedness of purity. This is a message of good cheer because it gives hope to every man. It is not keenness of mind that is needed.

Nothing impossible of attainment is required. To be good, to do the will of God, is the easiest way to come to the knowledge of God. No one can know God well, who has not made his own character good. The sinful man cannot have a clear vision. His eye cannot focus aright upon the truths of God. He looks as at a page beyond the power of his eye; all is blurred. The pure in heart are blessed because *they* shall see God (I. St. John iii. 2, 3).

The peacemakers are blessed, for they shall be called the children of God. The Son of "the God of Peace" (Heb. xiii. 20) was the "Prince of Peace" (Is. ix. 6; II. Thes. iii. 16). He came to make true peace upon the earth. His conception of peace was something much higher and deeper than freedom from persecution or tribulation. Indeed the two are not contradictory. His disciples may have peace in Him, even while they are having persecution in the world (St. John xiv. 27; xvi. 33). To make true peace is one of the duties of the disciple. When he does so, he becomes a child of God in deed as well as in name.

To be persecuted for righteousness' sake is to be blessed. The Kingdom of Heaven belongs to those who can endure testing. This beatitude teaches us something of the relative importance of things. The Kingdom of God is a thing so precious that it is well worth the giving up of all else that it may be attained. Those who know its value well enough to accept persecution, and to put it above all else, may well rejoice and be glad, for they have the divine view of things and of relative values. This persecution need not be by the sword or rack. Anything which calls for suffering, whether mental or physical, may apply this test to you.

Those who accept the principles which have been set forth become true disciples of the kingdom. They are in the world as salt which makes wholesome and preserves from corruption. The disciples are charged to retain their sweet savour. The world crowds in upon the disciple and not only will he lose his own savour but he will himself become corrupt, if he does not keep in touch with the Source of saltness. We must keep up our communion with Jesus Christ if we would retain our power of saving the world from corruption. As long as His life is in us, and we look at things from His point of view, there is no danger.

We are also the light of the world. We give light in the darkness. We are charged to let our light so shine that men may see our good works. That gives us an indication as to how we are to give light. It is not that we are to shine so that men may see us. It is not an exhortation to make a display of our good deeds. Light is dependent upon a medium. The nature of light requires that there be something to reveal its presence. A little thought will soon convince you that there would be no light were there nothing upon which, or through which, it might shine. We are the light. Our light is so to shine that men may see our good works. The light in us must be manifested by the good deeds which spring from hearts touched by the love of the Christ. The deeds, not ourselves, must be seen, and they must be so seen that the Father in heaven, not His disciple, is glorified by them.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHURCH IN THE MIDDLE WEST.

To the Editor of The Living Church:

IT seems to me that much good may come from a free discussion of the conditions of the Church in the Middle West, just as much harm has come from the many "snap" diagnoses made by those at a distance. To me, an Eastern man who has become somewhat familiar with the work of the Church in the Middle West during the last five years, the difficulties seem to be general rather than specific.

On looking over the parish registers of two places which I will call *A.* and *B.*, I noted what was to me, and I believe will be to others, a fact which has so far escaped the discussion.

I find for *A.*: number of families, 21; communicants, 47; income, $784.23.

B.: families, 12; communicants, 41; income, $1,142.83.

The two places are of the same size, about 7,000, and any difference in wealth would be in favor of *A.*

Why, then, the difference in income?

In *A.* we have divided families. Take four specific cases; one in which the father is a Churchman, the mother a Presbyterian; one where the father is a Romanist, the mother a Baptist; one where the father is a Methodist and the mother a Churchwoman; and one where the father is an agnostic, the mother a Lutheran. Now in all four cases, which are typical, the contributions are divided. In the first case given, the father not only gives to the Church, but gives to the mother, who makes an equal pledge ($25 a year) to the Presbyterians.

In the last case given, the father plays the mother against the daughter, making the small amount given one an excuse for not giving more to the other.

In *B.* there are but three divided families, and in only one of these are there sectarians, with the result that practically all money comes to the Church. From what I know of Church conditions, *A.* is typical and *B.* exceptional. Certainly the conditions in *A.* are the ones to be expected in the mission field and must in all cases be the first stage of the work. In the next generation a change may come. But it must come through definite teaching in Church and Sunday School, and especially in warning and exhorting against marriages with those outside the Church.

The longer I study the conditions of Church work in the Middle West, the more strongly do I become impressed with the idea that no one thoroughly understands them and that much good will come from freer discussion of them in our Church papers.

Faithfully yours,

Macomb, Ill., Jan. 2nd, 1906. FRANCIS M. WILSON.

THE RENDERING OF THE SERVICES.

To the Editor of The Living Church:

I HAVE read with interest the article in this week's LIVING CHURCH on "The Correct Reading of the Prayer Book Offices," and as a layman wish to thank the Rev. Mr. Hills for his sensible suggestions to the clergy. But one point he has omitted. Many clergymen, in their haste to get through the Psalter, seem to think it necessary to cut the congregation short in the middle of its response. I was taught as a child never to talk while anyone else was speaking, so when I worship in a parish where that is the custom, I lay my Prayer Book down, regretfully, and listen to the jangle which results, with small inclination toward worship. Is the Psalter intended to be read responsively? Has not the layman in the pew as much a part in it as the priest in the chancel? Has not the old, stooped mother in Israel a right to be heard patiently, as she reads with quavering voice those Psalms that mean so much to her? Or is she to be cut off by the priest in the middle of the response—as much as to say, "Oh, you're too slow, old woman!" Some priests whom I have had the misfortune to hear are so impatient that, no matter how fast I might read, they would start before I could finish. And I can read with considerable speed when I try.

It seems to me that the congregation's part in the service ought to be emphasized, not slighted. And, in any case, God's word is worthy of some reverence. The service should be read decently, and in order. Such haste is nothing short of indecent and irreverent.

Respectfully,

JAMES V. BOWEN.

Agricultural College, Mississippi, Jan. 1, 1906.

PENSIONS FOR THE CLERGY.

To the Editor of The Living Church:

MUCH has been written in the year fast drawing to a close in regard to making suitable provision for the aged and infirm clergy of the American Church. It is an encouraging sign, to see such agitation.

Earnest appeals are being made and strong efforts are put forth to have all diocesan aged and infirm clergy funds consolidated into the General Fund—the fund that has of late been called the National Pension Fund. Many of the clergy are very tired of making three separate appeals yearly, for what seems to the people to be one and the same thing.

Hence there is a growing desire everywhere for consolidation. There are certainly glaring wrongs, gross injustices on this subject as things are.

And if difficulties can be removed, and the way cleared for the merging of all these kindred funds into one great National Fund, the writer will be but one of many who will be glad to rejoice together.

For seventeen years, I have been a member of the Clergymen's Retiring Fund Society, which has always commended itself to my mind as the sanest, and surest, and most manly way of providing for disabled priests after reaching the age of sixty years. It presents to every priest in good standing the opportunity of availing himself of an honorable business proposition. As soon as he reaches the age limit, he is placed on the retired list, and at or near his next birthday he receives his allotted dividend. There is no disappointment, he receives all that was in the contract; and the Society is national in its reach.

Unfortunately, it is otherwise with all diocesan societies administering funds for this object, so far as I know them.

A priest may have been in a particular diocese, and one of its most efficient and faithful laborers for nearly half a century; but should he at the age of three score years and ten sever his canonical relations with that diocese, and be transferred to another, he is cut off at once and for ever, unless he return to it, from being a sharer in a fund which he may have been chiefly instrumental in building up. An instance of this kind came to my personal knowledge a few years ago.

An honored priest—a graduate of Kenyon College and Gambier Theological Seminary, a Doctor of Divinity, a pioneer worker in Ohio, Tennessee, Missouri, and Kansas, and at one time, I believe, President of Bethany College—took letters dimissory from Missouri to Chicago.

For some cause satisfactory to himself, the Bishop of Chicago declined to receive them, and this venerated priest when he had passed beyond the allotted age of man, found acceptance from the beloved Bishop of Oklahoma and Indian Territory, and there, stricken with paralysis, finished his labors for Christ and His Church. Having three sons living in Chicago, this Doctor of the Church and his aged partner in holy wedlock came to live in Waukegan. Oklahoma could not provide for him—Chicago did not.

I made application for aid, at New York. A blank was forwarded to be filled out. If my memory serves me rightly, questions were not only asked concerning the applicant, which of course were wise and necessary; but as to his wife, if he had one; and also his children, and *their circumstances.*

By implication, this last clause suggested to my mind that, if the applicant had children, and they were able, the Trustees of the General Clergy Relief Fund might find it necessary in their discretion to say they could make him no allowance. Two of the three sons of this aged couple were at the time preparing for college—the third was helping them and his parents also.

Dr. ——— was allowed $100 a year. During the second year of this allowance he died; and his widow was allowed $50. Had his transference been accepted by the authority of this diocese, his widow would have been receiving now $300 per annum, which she richly deserves.

The Rev. Norman Levis writes in your issue of December

30th, 1905: "The solution of this question is easily found. All funds ought to be merged into this General Fund. It is the only one recognized by the General Convention, and what is more essential and practical, it does not require a lot of red tape before a poor, disabled clergyman can get what he ought to have, without paying premiums and fees, and without age limitations." My experience has shown me there is less red tape in the Clergymen's Retiring Fund Society than in the General Clergy Relief Fund of the Church; that in the one my sense of manhood is preserved, while in the other I found at least the possible suggestion of humiliation.

Nevertheless, believing as I do that in unity there is strength; and that we ought to have one National Fund for this purpose, I promise heartily to labor for it, when it is shown that the General Convention has made provision by law for a *real pension fund,* and not one that is so in name only.

WILLIAM E. TOLL.

Christ Church, Waukegan, Chicago, Dec. 30, 1905.

RURAL AND URBAN CLERGY AND THEIR FLOCKS.

To the Editor of The Living Church:

IN an editorial of your issue of December 30th, after having made mention of the sad fact of the thousands of neglected Church people in the cities whose names are on no parochial list and who are largely out of touch with the Church and her services, you proceed straightway (in appearance, at least), and without any qualification whatever, to lay the chief blame upon the country clergy in these words:

"They (*i.e.*, the 'neglected' ones) have drifted into the cities from the smaller places. They were permitted by their former rectors (*i.e.*, the country clergy) to lapse into their present condition."

In this I not only think, but I *know,* that you do us country clergy a very great, though unintentional, injustice. At least, I know this if I may judge the country clergy of other dioceses by those of my own, Minnesota. Your indictment doubtless applies to some individuals among us, but as a class, we are not of the sort at all which you allege. I desire to assert this most emphatically. But so asserting, I do not mean you to understand that I am in the least assenting to putting first, or in any other place, the strong secondary blame in the premises which you seem to lay by implication in a following clause upon the clergy of the city parishes. For I am not. We have, it is true, our strong, and, as I believe, our just quarrel with our brethren of the cities, but it is on other scores, not this one. At least, as a country rector who has probably dismissed as many country-made communicants to the cities as any other clergyman of my class in the land, and followed them up—every one of them—to the best of my ability, if I had no other wherewithal to fault my brethren of the cities than that of a neglect to coöperate with me in caring for the communicants I have dismissed to them, I should regard them with only the fewest exceptions as pretty nearly perfect in their generation.

No. For the blame in the premises, if there be a blame calling for an especial censure upon the clergy as a class, whether upon us of the country or our brethren of the cities, it strikes me you will have to look far deeper than the causes which you have alleged, and to a depth even the very existence of which you will find it very hard indeed to make clear to other than the very few who have themselves reached the bottom rung, but who with their heads still clear, despite the buffetings they have received, have been able to preserve the moments of their descent, and whose courage is still so far forth unabated that they are at all times ready to exclaim *"Mea culpa"* in response to any just censure that may be put upon them. Of this number I may be one, or not. God knows. I think I am, or if I am not—a city rector for one-half the period of my long ministry and a missionary in the rural parts of the home field for the other half, and one whose ambition for the Church has never ceased to grow with each passing year—it certainly has been for no lack of opportunities to observe correctly all the necessary data, and fully philosophize without prejudice upon the question which now concerns. In the assumption, therefore, that I am what I think I am, I begin my argument by saying that I think you understate, rather than overstate, the sad condition of the Church in the cities—the larger ones, especially. Indeed, only the day before I read your article I was talking of this very thing with Mr. Frank O. Osborne at his offices in St. Paul, and with the conclusion on the part of both of us that hardly one-half of the "confirmed" in the "Twin Cities" are known, at least in an official way, to any of the rectors thereof. And at any rate, I know this: That of the seventy-three communicants that I have dismissed from my several missionary charges to these cities during the last ten years (never receiving a single one in return, by the way), less than thirty remain to view. And all this, despite my following them up the best I knew (some of them for years on years), and meeting the most perfect coöperation for the purpose on the part of such rectors as Faude, Pope, Purves, Haupt, Sedgwick, Andrews, and others —men whose praises for faithful pastoral work are in all the churches.

Now, what is the matter?

In my opinion, the root causes are in conditions, rather than in persons—conditions, it is true, for which persons may be said to be responsible, but only to the smallest degree *the persons* whose business it is to deal with them and change them, if they can. But, the gift of the great rural-town-destroying and city-upbuilding transition period in which we live, with its attendant melee of discouragements and inordinate hopes, the smoke of the battle shutting out the highest heaven from all view save that of the keenest visioned by the Spirit, who is sufficient for these things—in a day?

Patience! my brothers. Patience!

But now that I may become more specific for the location of whatever blame there is, if I have rightly conceived it; and the suggestion of the remedies that will be found ultimately effective, if I have rightly apprehended them:

1. My experience has long told me that our Church people in the country places have become such for the largest part for reasons social, rather than Churchly. Removed to the cities, therefore, those of this class, if they enter upon religious affiliations at all in their new home (as many of them do not, preferring the fraternal orders), again following their social preferences, find themselves speedily in connection with some body not the Church, and in due time are quite properly stricken off the lists of the parishes to which they were dismissed. But here it will be urged by unthinking persons that the country rectors should not have presented such people for Confirmation in the first place. Well, perhaps not. But pray, tell me, what are we to do? Then, too, there is always the feeling on our parts, that if we can't make real Church-folk of those who thus present themselves, we may of their children, who would otherwise be lost to us. A real blame, however, is to be attached to those of us (and our name is "legion," I fear) who, knowing the importance attached to "numbers" by "Boards of Missions" and "Bishops," and fearing our loss of favor in their eyes, grant many concessions to the self-opinionation of our candidates for Confirmation that we have no business to.

2. As must be easily apparent to even the most superficial observer, the draft of the cities upon the country towns, so far as classes go, is in great part of the "hand to mouth" livers, who go thither, not from choice, but from what they consider the necessity of thus seeking to better their failed and still further failing prospects for the winter's store of food, fuel, and clothing. Once, they quite likely furnished an important contingent of the country parish, but more latterly in the increase of their personal discouragements their care for its things has become less and less, until finally even an habitual intermission of attendance upon the public services of religion is no sign to their rector that things with them are in any way out of the common, and oftentimes weeks, or even months, pass before the news of their departure even comes to his ears. He may be blameworthy for this. I do not know. But to charge upon him blameworthiness for the original "lapses" which were due to the hard pressure of conditions over which he had no control, or a part in the making, is, in my opinion, both cruel and unjust. The beginning of the remedy, however, I am compelled to admit, can be found, as the hard conditions press us also, only in a renewed courage on the part of us country clergy to tighten up our "belts" still further notches, *that we may persuade ourselves that we have eaten.*

3. But suppose the "drift" (as you call it) thus described, completed. Another immediately begins, and more perplexing still—even that of from "quarter" to "quarter" in the same city—making it utterly impossible for the country rector to keep an efficient tab upon his dismissed parishioners, and almost equally impossible for the city rector to whom they have been dismissed, constrained as he is under a "parochial system," having neither metes nor bounds, to keep them for long within his ken. But what is the remedy? I do not know. To my mind and belief, however, it is the "cathedral" system, with what that means in its true sense, and acquiesced in by all the parties concerned; but a thing not likely to be done, I imagine and am sorry to think, until the rectors of the independent city par-

ishes find courage to let go their hold on the stick of "parochialism," with which, with only the fewest exceptions, they seem so thoroughly tarred.

4. One word more. Some of my city brethren have complained to me that certain of my communicants whom I have dismissed to them with the highest commendations for faithfulness and a Churchly spirit do not attend church. I want to say here that so far as I have been able to, I have run these complaints down, and have found as rendered excuse in every instance—not one exception—the *"pew" system.* It may not be good. I am merely stating the fact.

W. H. KNOWLTON.

JOHN WESLEY AND THE METHODIST MINISTRY.

To the Editor of The Living Church:

I HAVE read with much interest the recent articles published in THE LIVING CHURCH, entitled The Life and Teachings of John Wesley.

One of the articles, however, contains a statement which, to say the least, is rather perplexing, namely, that Mr. Cooke convinced Dr. Buckley that English orders were invalid but that Methodist orders were valid and apostolical. As Methodist clergymen derive their orders from Dr. Coke, who was a presbyter of the Church of England, the perplexing question is, if Dr. Coke's orders were invalid, how could he transmit valid orders to another? The writer will feel greatly obliged if the correspondent will explain this perplexing statement.

Any person who is conversant with the teachings of John Wesley, must be convinced that he lived and died a loyal son of the Church of England. This he publicly declared at Cork a short time before his death. His sermon on the ministerial office and his getting the Greek Bishop Erasmus to ordain John Jones, a presbyter, when the Bishop of London refused to do so (for an account of which see *Churchman's Life of Wesley,* p. 132), conclusively proves that he believed in a divinely instituted ministry of reconciliation and that none but a validly consecrated Bishop in a regular line of succession could ordain to the sacred ministry; and so staunch a believer was Charles Wesley in this doctrine that he was accused by a Mr. Pawson of cursed prejudice and bigotry (*Churchman's Life of Wesley,* p. 116).

That he, John, strongly objected to Dr. Coke and Mr. Asbury assuming the title of Bishop and thus starting a spurious episcopate is evident from his letter to Asbury wherein he asks him how dare he to assume such a title.

That Dr. Coke himself believed that those upon whom he laid hands were not validly ordained is evident from his applying to Bishops White and Seabury in 1791 to have preachers re-ordained, and he himself receive episcopal consecration at their hands. (See his Letter in Bishop White's *Memoirs of the Church,* p. 345.)

Dr. Coke made his final effort to obtain episcopal consecration on April 14th, 1813, by making application to the Bishops of the Church of England through Prime Minister Wilberforce, requesting to be consecrated a Bishop and sent to India. He offers to return fully to the bosom of the Church and to do all in his power to promote its interest. His letter is in Wilberforce's *Correspondence,* vol. I.

In view of those historical facts, how Mr. Cooke, Dr. Buckley, or any other person in his right senses can maintain that Methodist orders are valid and apostolical, as stated, is beyond my comprehension, especially when Dr. Coke himself, their founder in this country, admitted by his actions that they have neither a Church nor a Ministry.

I myself called Dr. Buckley's attention to these historical facts in a letter addressed to the *Christian Advocate* in reply to an article in which he slurred the Church by characterizing her as a sect, which he declined to publish. Until the Reformation there is only one recorded instance of a presbyter attempting to ordain, namely, Colluthus, 324. His ordinations were repudiated by the Church, and those upon whom he laid hands were considered merely laymen. Ordination in the Catholic Church has always been by laying on of the Bishop's hands and prayer.

At the Council of Florence, 1439, Pope Eugenius IV. decided that ordination to the priesthood consisted in presenting the candidate with the Eucharistic instruments, namely, the chalice with wine and the paten with bread. Our Edwardine revisers, however, repudiated Eugenius' decision as not being in accordance with the teachings of the Catholic Church for 1,400 years after Christ, and insisted that ordination to the priesthood consists in the laying on of the Bishop's hands and prayer; and which Rome herself now admits to be the proper form and so with her own mouth admits the fallibility of Pope Eugenius IV.

In conclusion, the writer is simply an old soldier who has honestly and faithfully served his country for 35 years, who loves the Church of England, the Mother of the Anglo-Saxon race and Anglo-Saxon civilization, Catholic that she accepts every truth of God, and Protestant that she rejects every error of man.

Respectfully submitted,

JAMES FAWDRY,
Ordnance Sergeant U. S. Army, Retired.

7 East Fifth Street, Oswego, N. Y.

THE NEGRO PROBLEM AND THE CHURCH.

To the Editor of The Living Church:

MUCH sand is being thrown in the eyes of reading and thinking people to-day, by the novelist and lecturer, in reference to the Negro and the so-called Negro problem. Men are talking loosely about the future of the two races, the black and the white. They claim that there are two, and only two, alternatives in this matter, one being the amalgamation of the races; and the other, the extermination of one race or the other, that the two cannot go on and live peaceably together. I wonder, sometimes, if the Church is not influenced and prejudiced by such writings and such talk, and so holds back her strong arm that might protect and defend these "libelled" brethren of the darker race.

Perhaps it is the "disintegrated conscience" of Churchmen that is at the bottom of a great deal of this indifference to the moral and spiritual betterment of the Negro, who is here in our midst to stay, until "that day."

But how foolish all this hate and prejudice is, in the face of the religion of the Incarnation, and what the Negro himself thinks. The hope of all intelligent and wise Negroes is the development of their own race within their own bounds and by virtue of their own resources and efforts. So it is with the same class among white men. Mutual respect of the races, and the realization of the brotherhood of man, inspired, clarified, and devoted by the religion of the Incarnation, are alone conditions that have within them the element of permanency. To look at the problem from the sensual point of view is depressing, and indeed the view of the pessimist. To elevate the whole problem to a moral and spiritual view-point, is to be hopeful of higher and better conditions as time rolls on, and is really seeing things as God sees them, for God is optimistic.

If Christianity guides the two races, the black and the white, there will ever be mutual respect and mutual helpfulness, to the exclusion of all sinful relationships and transactions. If Christianity is thrown aside by either or both, then woe unto us, woe unto us! So the best thing the white man can do is to lay hold of Christianity or let Christianity lay hold of him, and then do all he can, the short time he is here, to spread its glorious principles and privileges to ALL men, remembering the vision of Joppa, and then future generations will rise up and call him blessed.

So is it not about time for the Church to raise her voice against the slanderous and libellous statements against a benighted and struggling portion of the human race? Yea, is it not time for her to put forth her strong arm in aggressive missionary effort among these millions in our own midst? And is it not time for the Church to have more confidence in the Negro clergy, and give them every opportunity to work among their own people, even in preference to white clergy, where the way has been well paved? And finally, is it not time to honor some faithful and well-tried Negro priest with advancement to the episcopate, that he may represent in that divine order, the people from whom he has sprung?

Yours respectfully,

Port Clinton, Ohio, January 5th, 1906.

EDW. S. DOAN,
Rector of St. Thomas'.

CORRESPONDENCE AND OTHER DEGREES.

To the Editor of The Living Church:

I HAVE been much interested in the subject of degrees, and have been for years trying to persuade my brother clergy not to go in for correspondence "degrees," while recommending correspondence courses not claiming degree-winning value. I am a constant student of the Reports of the U. S. Commissioner of

Education. Northern Illinois College has certainly no claim to grant a degree in theology, conferring any real distinction on any of our clergy. But I am quite sure that many who have applied for such degrees have done it in entire good faith, while others, also, have done it purely out of an investigating spirit, to see first what the thing amounted to.

Look up Rutherford College, North Carolina. You will find that its published statistics render a divinity degree from such a source rather funny.

I noted a degree in your list from Philander Smith College, Little Rock, Arkansas. I have no idea the recipient had ever seen the statistics of that college. When I last saw them, they included a library of 1,500 volumes.

There are two cures for our trouble. One is to publish *all* degrees, which would be an expensive business; the other is to publish *none*.

G. MOTT WILLIAMS.

Menominee, Mich., Jan. 6, 1906.

To the Editor of The Living Church:

THE stand which THE LIVING CHURCH has taken on the subject of honorary degrees is matter for congratulation. In the interests of sound learning and honesty it is to be hoped that the other Church papers will follow your example, so that hereafter at the Commencement season our eyes may not be pained by seeing under the caption "Degrees Conferred" the prolific output of Northern Illinois College, side by side with the academic honors of reputable institutions.

To clergymen attached to the faculty of degree-conferring institutions, it is matter of professional humiliation to see the eagerness with which degrees in divinity are sought. Despite the ultra-conservative policy in this regard which has been pursued at Kenyon for fifteen years or more, our faculty still receives numerous communications from men who want degrees. Not infrequently these candidates are not content with a recital of their qualifications for the honor, but express their readiness to make some compensation for the favor done them. One man writes: "I would greatly value such a degree from Kenyon (*sic*) and would gladly exert influence which I would be able to use toward the sending of students or the like as in the nature of a *quid pro quo*." Another, an English clergyman resident of England, offers a more literary bait, namely, the dedication of his next book to the faculty of Kenyon College. Occasionally the commercial character of the transaction is frankly recognized, as by an English clergyman resident in England, who inquired the price of a degree in divinity.

That you are right in refusing to recognize degrees from correspondence colleges, is apparent from such a letter as the following which was received from a clergyman of English birth: "I know not twenty words of the Romance languages, and wondered whether or not I would be permitted to read some in them (non-resident) for post-graduate work leading to M.A. degree. It would certainly be work to me for the above reason. Completed work for B. A. last year with ——— University, Ohio, and in view of my several years' interest in that young but active institution I was honored with the D. D. degree this year. However, Kenyon has a *long* and honorable career behind it and I should like to be identified with it."

According to the Ohio law the principal condition for the incorporation of a college is the possession of $5,000 worth of property, and I happen to know that this particular "young but active institution" has met the requirement by depositing in a local bank, notes for that amount signed by the "president".

As the attitude of Englishmen towards American degrees has been the subject of discussion in your columns, my experience in this regard may be of interest. Of the applications received at Kenyon during the last ten years, fully three-quarters have been from Englishmen and Canadians. A considerable proportion of the applicants have English orders and are resident in England or Canada.

Not long ago an English clergyman and his wife dropped in at Kenyon on their way round the world. The man made a donation of two sovereigns to establish a prize at the Seminary and then went out alone to admire the college buildings. The wife remained to present his claims to a D.D. degree.

WILLIAM F. PEIRCE.

Gambier, Ohio, Jan. 5, 1906.

UNIFORMITY OR ADAPTATION IN SUNDAY SCHOOLS.

To the Editor of The Living Church:

MAY I have space to endorse the open letter on the above heading by the Rev. Dr. A. A. Butler addressed to the Joint Diocesan Committee, of which he is a member? Thank God for the "Joint Diocesan Series of Sunday School Lessons", and for the good Bible teaching that comes every month in the *Sunday School Magazine;* but to say that the lesson set forth by this system for any one Sunday can be graded to suit all ages and classes, and accomplish anything in the way of definite, constructive teaching is a fond delusion. In parishes using the graded system in the diocese of Chicago, the Joint Diocesan Lesson is placed in "Course 8" which corresponds with Grade 8 of the public school. In this place, and in Bible Classes, it works well, but no attempt is made to grade the same lesson to other ages. One superintendent was told that if he abandoned the Joint Diocesan uniform lesson method, and followed the fully subject-graded scheme in which the child and not the adult determines the requirements of the course and the sequence of studies, he would lose twenty per cent. of the scholars. Being a superintendent of a public school, as well as of the Sunday School, he bravely made the change two years ago. It has resulted in increase of membership, renewed interest of the scholars, and a new lease of life for many of the teachers. Further than this the new system has brought out trained and efficient teachers, for he now has the invaluable aid of the head master of a high school, and several trained public school teachers. There are many well equipped communicants in most parishes, who are teachers in public schools, who might be glad to teach in our Sunday schools, but who will not because the Sunday school is impossible from their pedogogical point of view. Grade the Sunday school, promote the scholars from year to year, and graduate them when they get through, as is so successfully done at St. George's, New York; let there be something definite—some beginning and ending—and we shall soon have the help of these efficient teachers.

If our Sunday schools are to be regarded merely as evangelical agencies or "children's churches," then the International Uniform lesson or the Joint Diocesan lesson with suitable sermonette from each teacher adapted to the age of the class will be all that is required. But surely the Church Sunday school, besides being an evangelical agency, is also an *educational institution* and instruction should be given on approved pedagogical lines. The success of this grading of the scholars depends on a like graduation in matter, that is, upon the adaptation of the material of the lessons to the age and capacity of the pupils, instead of insisting upon the same material for pupils of all ages. Without some discrimination of this kind the whole school suffers. In some quarters there is still much opposition to this, and it was the subject of much warm discussion with regard to the International Lessons at the Sunday School Convention held last summer in Toronto, but many of us were convinced that nothing but the graded idea—the adaptation of material to the psychological necessities of the pupil—is worthy of serious consideration if we are to regard our Sunday schools as educational institutions in any real sense.

Faithfully yours,

CHARLES SCADDING.

Chairman Sunday School Commission, Diocese of Chicago.
La Grange, Illinois.

THE RUSSIAN INTRUSION.

To the Editor of The Living Church:

IN the editorial of January 6th, you state in the event of a certain decision by the Russian Holy Synod: "We shall view the Russian mission in this country henceforth as a deliberate intrusion far less justifiable than is the Roman mission, and to be wholly without the cognizance of this American Church."

Isn't a statement coming from so able a journal as THE LIVING CHURCH likely to be embarrassing to plain common sense Churchmen? Do not well informed people already know that neither the Russian Church nor the Latin Church recognize, hitherto or now, the validity of the orders of the Anglican Church? Anglican orders have been before Christendom for centuries. No Anglican priest has ever been admitted to either Russian or Latin Church without re-ordaining, *ab initio*, so far as I can learn. Do you know of a case to the contrary?

The hope of recognition and union is beautiful, but, really,

do you ever expect to see it? The evidence past and present being so unmistakably strong against recognition, does it not sound cock sparrow like (pardon the expression) for a great journal like THE LIVING CHURCH to issue a manifesto of contempt or antagonism to the right of the Roman (who outnumber us by millions, and are rapidly growing) as well as the Greek Churches, to existence in this country unless they fraternize with us? Can we reasonably lay claim to exclusive Catholic Jurisdiction here before any intelligent tribunal? Were not Roman Catholics here much earlier than Anglican Catholics? Besides, constitutionally, all religions are tolerated and none established.

I submit, sir, that such statements may be your sincere opinion, but they are most sure to be ridiculed by intelligent men in and *out of the Church* because they lack facts to rest upon. We have a church which is calculated to appeal to many. It is gradually growing as the population increases, it has a mission to fulfill among men, but however much we may hope for, its adaptation to all men, we know that it never has been fully accepted, even in England, where the law required its recognition, and should we at this late day get impatient for recognition or for jurisdiction in this free country?

Yours truly,

W. E. WATERS.

Philadelphia, Jan. 5, 1906.

[We gladly reply to the questions of our correspondent. The Russian mission in this country (except in Alaska, being formerly Russian territory) is of very recent introduction; consequently, any questions as to jurisdiction that may be germane as between the Anglican and Roman communions do not apply to them. Neither is the very knotty abstract question as to exclusive jurisdiction at issue. The Russian mission was welcomed by all American Churchmen, so long as it confined its jurisdiction to its own people. When, however, it ordained a deposed American priest on the avowed ground that the American ecclesiastical court had not dealt justly with him, it was an overt act of intrusion into the affairs of the American Church, which, if upheld by the Russian ecclesiastical authorities, does in itself, as it appears to us, constitute schism. The various abstract considerations suggested by our correspondent do not, therefore, constitute the issue at stake.—EDITOR L. C.]

LARGE BAPTISMAL CLASSES.

To the Editor of The Living Church:

IF figures are in order as Statistics of Baptism, as suggested by a letter in your last issue from a Rev. brother in Illinois, let me give my experience in that line, which is, I think, somewhat remarkable. At one Service, on a certain Friday morning some years ago, I baptized 107 infants. The Tuesday following I baptized 57 more, making 164 baptisms in the same church within five days. Can any one beat that record?

HOBART CHETWOOD.

Pacific Grove, California, January 3, 1906.

THE PRESIDENT OF KENYON LIBELLED.

To the Editor of The Living Church:

THOUGH the secular papers have accused me of denying everything in connection with the Pierson case, I have the courage to add another denial to the list, namely, that of the authenticity of the portrait of me in the Chicago *Chronicle* of Nov. 12th. It is not in the interests of personal vanity that I disclaim this portrait, but because I have reason to believe that Church people have been surprised and shocked by its convivial character. The disclaimed picture represents an individual in clerical dress, sitting, with book on knee, in rapt contemplation of a huge stein, and it bears the title of "The President of Kenyon College", with a note to explain that the picture was taken when he was in a merry mood and is recognized as the best picture he has ever had.

The source of this portrait will at once reveal its character; it appeared without name among the "grinds" in the last Junior annual of Kenyon College. The original was a member of the class of 1905 who had a rather clever turn for impersonation. In self-defense I should add that the point of the joke is found in my total abstinence principles and policy.

WILLIAM F. PEIRCE.

Gambier, Ohio, Jan. 6, 1906.

EVOLUTION AND CHRISTIANITY.

BY THE REV. PERCY TRAFFORD OLTON.

THE evolutionist comes with his message, "Man is descended from an animal." But he has used the wrong word. It is ascended, not "descended." Man is the highest type of creation. He stands at the head of all created things. He is the flower and fruit of God's handiwork. If he is indeed the direct result of those countless ages of development; if all creation has been in travail in order that he might come forth fit to breathe the breath of divine life, then the value and importance of man is infinitely increased. God must have some great future in store for the creature, whose goings forth have been from of old. It is only reasonable to suppose that man's future will be commensurate with the greatness of man's past.

There is no reason for Christians to begin to question and doubt because the message of Science is that man is an integral part of the life with which he is surrounded. It is a message which should fill us rather with a solemn feeling of the wonder of our origin and the manifest greatness of our destiny. The first chapter of the Book of Genesis expands then into a record which puts our beginning back into the timeless Past when God said, "Let there be life." Man is then not a separate being, given an arbitrary and unnatural lordship over creation; he is its rightful heir; for him all things have existed and do exist.

But when you have grasped the significance of this great truth, do not pause there. The work of the ages, of which you are the sign and the seal, is not completed in man as an animal. It does not follow because man is the highest type of all creation that therefore we have reached the highest point in the development of life. How dare we say as we look upon man that here is the end of all progress, that there is no higher life to which the life that is in man may yet reach! And yet that is precisely what men are saying—some of them at least. They say, "man is the product of the ages; he is the highest type of created things: therefore no further development is possible. When man has lived his life, and thought his thoughts, and dreamed his dreams, he must lie down in the dust and perish."

That is unreasonable, and it is not warranted by facts. We find, on the contrary, that the animal man is capable of further development. Indeed the distance of the step between the being whose home was in the tree-tops of some primeval forest, and the being who is reading this paper, is far greater and more wonderful than any in the evolution of the world. As regards his physical structure there is not much difference; the great change has been wrought by the development of the intellect and moral powers in man. And there is yet a greater height to which man can aspire. It is reached through the development of his spiritual nature. It is this last and highest development with which Christianity is concerned.

I DON'T THINK it is possible to overrate the hardness of the first close struggle with any natural passion, but indeed the easiness of after-steps is often quite beyond one's expectations. The free gift of grace with which God perfects our efforts may come in many ways, but I am convinced that it is the common experience of Christians that it does come. There *may* be some souls, whose brave and bitter lot it is to conquer comfortless. Perhaps some terrible inheritance of strong sin from the father is visited upon the son, and, only able to keep his purpose pure, he falls as fast as he struggles up, and still struggling falls again. Soft moments of peace with God and man may never come to him. He may feel himself viler than a thousand trumpery souls who could not have borne his trials for a day. For you and me is reserved no such cross and no such crown as their who, falling, still fight, and fighting fall, with their faces Zionwards, into the arms of the everlasting Father. "As one whom his mother comforteth" shall be the healing of *their* wounds. —*Juliana Horatia Ewing.*

I AM THANKFUL that I have learned, not only to see that I ought to say, but to feel what it is truly to say, "good is the will of the Lord" in little things as well as in great things. Many who seek to be enabled, and are in measure enabled, to say this in great things, have yet to learn what it is to say it in little things; and, in consequence, they are often heard complaining of what in little matters God appoints for them, in a way that contradicts the faith that "all things work together for good to them that love God," and that, therefore, there is a good in all things, to be extracted from each thing as it comes, by receiving it in the light of love. Love to God, that love which receives God Himself as the portion of the soul in every cup, its sweetest ingredient, whatever other sweet ingredients may be in it, is as essential to the right understanding of what God does in providence as the faith that He is love in what He does.—*John McLeod Campbell.*

The Family Fireside

FIAT LUX.

Let us hide the old sorrow
That yesterday gave,
Inter the old wrongs
In a fathomless grave.

As the sun lifts the world,
From the blackness of night,
Let us banish the darkness
And welcome the light.

For the light presses on,
Ever widening its scope,
Its progress is endless
And boundless its hope.

It piercés the clouds,
And it enters the deep,
No way is too lonely,
No path is too steep.

A victor of Ages,
With banners unfurled,
It wrestles with darkness,
And shines on the world.

To cheer the faint heart
As it strives for the goal,
Where light is eternal
And faith rules the soul.

FELIX CONNOP.

A QUARTETTE IN BRITTANY.

BY "ROLLO IN EUROPE."

THE QUARTETTE—TRUNKS—THE VOYAGE—THE CUSTOM HOUSE—CHERBOURG—NORMANDY—ST. MALO.

THERE were four persons in the quartette. That is the way a quartette is generally composed. These were the Man and the Madam, and the Maiden and the Mamselle. The Mamselle was generally called the "Kid," and she answered likewise to the name of "Puella." She was a little girl of ten, who hovered round the family party, making wild detours and flights of mysterious meaning, yet always returning, like a German Uhlan to the main body of the advancing army. But though she appeared to revolve around the family party, as a matter of fact, it was the family party which revolved around her.

The Man was a plain man, like Jacob, and like him dwelt in tents. He slept on the extra and superfluous bed, and took his exercise in climbing over the eight trunks, like the adventurous climber up the Pyramids, seeking for obstinate and recondite articles of apparel for the other members of the quartette, which articles were always discovered in the ultimate trunk. The way of a man with a trunk is a fifth mystery of life, not understood when the author of the Book of Proverbs penned his axioms about the way of a ship in the sea and the way of a bird in the air. This particular man was useful principally in sitting upon trunks and in giving a special twist to the much abused and rebellious locks. But for all this, he was but a plain man, and did not amount to much in the councils of the party! His French was atrocious, and revealed at once his far away habitat, like those animals at the Zoo whose walk and conversation betray a distant latitude and longitude. Even the Kid sided against the Man when it came to the matter of talking French. "Come, mamma, quick," she would say, "papa is just going to begin a long talk in French!"

The Madam did the French; sometimes it was with a book, and at other times it was entirely extemporaneous and without notes. There was no appeal, however, from her decisions in the French language, and the other three members of the quartette were as helpless, when the decree went forth from her mouth, as was Dreyfus before his military judges at the tribunal at Rennes.

The Maiden kept the standard of propriety and etiquette aloft, carried the visiting cards, knew the mode and manner of addressing letters, and saw to it that everything was done as became the family antecedents. The Maiden carried the casting vote, for whenever she joined sides with the Man or the Madam, there was a majority of two to one, for the Kid always went with the feminine contingent, and gave it forth as her final decision that she could not "go against her own *sect!*"

The Kid asked questions, and was always ready for her meals, eating such things as were set before her, and never inquiring, like the tactful Christians at Corinth, in the apostle's day, whether the meals were offered to the nursery idols or not. At one thing, however, she wondered—and in this respect, the Man wondered with her. She marvelled, from the excessive prevalence of veal, that a live bullock ever came to a ripe old age in Brittany.

These four were exiles in Brittany, like the French *emigres* of old. They were not going to see sights, or to do shopping, or to travel about. They were simply going to live for a winter in picturesque Brittany, and they were waiting for a sign, as Hezekiah, the Jewish king, waited for the sun dial to go back fifteen degrees. There was plenty of pathos in the exile-ship, as much as ever adorned the pages of Victor Hugo, or Balzac, or Alphonse Daudet, but it was a family quartette, and the beautiful blue skies and tingling sunshine of La Belle France made them bright and happy, and for the first time in his life the Man realized the experience of that best of all books for boys, *The Swiss Family Robinson.*

No personal pronouns, with their self-conscious assertion, will be found to mar the records of this Quartette in Brittany. It is a modest, humble story, best described by that lovely verse in Gray's Elegy:

"Let not ambition mock their useful toil,
Their homely joys and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."

When this quartette answered "Here" to the steward on the Hamburg American Line, who came for the tickets on the first day out at sea, there was a final numbering of the party with its effects, like King David's numbering of Israel, or, if secular history is preferred, very much like the enumeration of arms and heroes in the second book of Homer's *Iliad.* There were found to be in all eight trunks, three bicycles, a typewriter box, six small bags, and two great "catchalls," in which all sorts of miscellaneous and superfluous articles were found, like those labelled by Mr. Venus in his shop, in Dickens' story of *Our Mutual Friend,* namely, "human and warious."

This special steamer of the Hamburg American Line took eleven days for the voyage, and it was like an excursion up the Hudson all the way from Sandy Hook to the Lizard Light. On deck at night, in the full moonlight, this magnificent steamer, with her prow pointed ever towards the Scilly Islands' rocks, seemed to say by her air of leisurely calm and command, "There is no hurry, we will get there in due time"; and everyone on board was rested by this enforced repose, instead of being nervously hurried and fretted by those fast-flying greyhounds of the sea, whose quivering reverberations of machinery unconsciously communicate their haste to all on board. In Plymouth Harbor, on the eleventh morning out, the English contingent landed. At Cherbourg, at four o'clock, in the afternoon of the same day, those happy Americans, who were going to Paris, went ashore, and amid shouts and farewells while the tossing little side-wheel tender made for the custom house, the steamer slowly rounded the lighthouse and went on her way up the English Channel and into the North Sea, on the home-stretch to Hamburg.

A happy thought, is this, to knock in this way at the back door of England, France, and Germany on the same voyage across the Atlantic.

"But how can a steamer knock at the back door of a country?" asked the Kid.

"That is a figure of speech, my child," replied the Man, "and figures of speech form the material out of which you are to write your letters home. You must remember this when you write to Jessica."

Jessica was "Puella's" dearest friend in America, and when they wrote letters to each other it was St. Valentine's day all the year round!

A rushing, mighty little torpedo boat, as furious as the classical pictures of Arion, played round the tender in Cherbourg harbor. It was the veriest symbol possible of the French naval executive spirit.

"And yonder," said the Man, as they ploughed their way through Cherbourg Harbor (that wonderful roadstead created by Napoleon III., at an incredible expense), "outside that breakwater, the *Kearsarge* and the *Alabama* fought it out, and the

Alabama went down, and lies there now, 'down, down, down among the dead men' at the bottom of the sea."

Thereupon the Kid must know the story of the *Alabama*, repeating the question of Wilhelmine, in Southey's poem of Blenheim:

"Now tell us what 'twas all about,
Young Wilhelmine she cries,
While little Peterkin looked up
With wonder waiting eyes."

And the story was finished just as the tender came to the dock, with the familiar refrain from the self-same poem:

"But things like this you know must be
At every famous victory."

The Cherbourg Custom House is not a difficult examination to pass. The typewriter, being in a machine-box, was suspected as a possible infernal machine, but was finally allowed to pass. The Man had evolved, by past experience, the true method of dealing with the French Custom House officers. "The Easy Method with French Officials"—to coin a phrase, after the manner of "Hobb's Easy Method with Deists"—consists of two definite points. First, always answer a French official with a volume of words—a perfect tornado of sound. Mix gestures, violent and deprecatory, with your words. The Maiden was afraid, in the Custom House, that two garrulous Frenchmen would come to blows over what she supposed was a discussion of the Dreyfus case, whereas, as a matter of fact, the excited conversation was entirely about the possibility of its coming on to rain! This furnishes a hint as to the wisdom—the absolute necessity—of high-flown talk in a custom house.

The second point in the "Easy Method with French Officials" is to appear as a remote and far away philosopher. In this instance, in opening the trunk, several manuscript sermons were plainly conspicuous on the surface. Explaining to the official that the owner of the manuscripts in question was "a poor preacher" (in whichever sense of the adjective the word is used), a wish was expressed to read one of the sermons to him. This apparently disingenuous desire to reach the ethical foundations of the French Custom House officials produced at once a violent termination of all further proceedings. The trunk was shut down with a bang, the letter "C" was boldly marked in chalk upon it, and the "Guide, Philosopher, and Friend" was led out of the *"Salle de Detention."* He had passed; he had graduated; and with him the eight trunks, three bicycles, *etcetera,* all carrying off with them their well-earned diplomas. And so the Man justly rejoices in his "Easy Methods with French Officials."

The ride from Cherbourg to St. Malo is through the most picturesque portions of Normandy and Brittany. The scenery of Brittany is like that of Massachusetts or Pennsylvania, and if there were wooden barns and fences, and no wind-mills, black-robed priests, and soldiers dressed in red and blue, adding these gay bits of color to the scene at every turn, one might think it was America. But Normandy is singularly and mysteriously rich in its outlines, its horizons, and its perspectives. There is color in its skies—great patches of blue and white, with almost iridescent sunshine glinting on ancient castle, church, and mansion. There is color in the fields, the red and blue poppies—weeds though they be—amid the wheat-fields, and the hopvines and the buckwheat valleys seem to manifest the desire of "La Belle France" to have gaiety everywhere, even in the furrows where the ploughmen tread. And the blue stone mansions, with their tall and dignified chimneys, the long lanes, the dark green hedges, the distant windmills, the great Percheron horses, the ubiquitous and clown-like donkeys, the gaily-dressed people, the peasants' smock frocks, the priests' cassocks, bands, and shovel hats, the gay cavalry officers in red and blue, with their brass helmets and horse-hair manes, the dignified and muffled poplar trees, like tall and gentlemanly grenadiers with fur embroidery all over their persons—these are the quickly changing sights one witnesses from the car window as the train goes curving its way through the heart of Normandy in the long ride from Cherbourg to St. Malo.

WE HAVE been placed upon the Way. We have been taught the Truth. We have been made partakers of the Life. The Way must be traversed; the Truth must be pursued; the Life must be realized. Then cometh the end. Our pilgrimage, long as it may be or short, if we have walked in Christ, will leave us by the throne of God; our partial knowledge, if we have looked upon all things in Christ, will be lost in open sight; our little lives, perfected, purified, harmonized in Him whom we have trusted, will become, in due order, parts of the One Divine Life, when God is all in all.—*Brooke Foss Westcott.*

LITTLE OR GREAT.

BY ERIE WATERS.

THE family is greater than the nation. Paradoxical, perhaps, but therein lies a vital truth; the very foundation of human happiness, of excellence, of the very nation itself. And—as long as we can see families bound together by ties of love, of duty, of endeavor—we may be optimistic; we need not despair for the world.

It is possible that no other age has known so many comfortable and refined homes, so many fathers ready to help in the up-bringing of the children; ready to be their companions, teachers and playmates.

"How silly! How ridiculous!" we sometimes hear, when listening to a parent's rhapsodies over a little one. Nay, rather, how beautiful! How true! What a wonderful provision of nature it is that makes the helpless babe lovely in the eyes of its parents! Without that divine love, how could they care for it so untiringly, so hopefully.

Let us look at those in the highest positions earth can give; with them, too, "the family is greater than the Nation." The Presidents of the United States are happy in being able, at times, to forget affairs of state and enjoy the perfection of family life. One comes occasionally upon a notable statesman or professional man, and pauses to listen to words of wisdom—and hears, perhaps, after a chuckle of merriment: "You should have seen the little chap, diving into the stocking Christmas morning. You should have heard him—clever little rascal! He'll astonish the world some day." And this of a grand-child, to the impartial eye, just like any other happy child.

King Edward himself, when on a Continental tour, does not forget to send a personal "Postal Card" to the grandchildren at home. Queen Victoria—the beloved of her people—was above all things a mother, with a devotion to her family. A devotion and love that extended to every sorrowing wife or afflicted family far and near; for whom her heart bled and her tears fell freely.

The world goes on. Great deeds are done. Great names are written on the scroll of Fame, yet with every true man and woman, the center, the beginning, the heart of all is home.

In a street-car one day, a sweet-faced child looked up at the stranger beside her, and spoke to her with the confidence of innocent childhood. The woman, being a child-lover, chatted with her, being strongly attracted by her loveliness and charm. Turning to the mother—a plainly-dressed, shy little woman—she said quietly: "Yours is a charming little girl, and so pretty."

"*We* think so," the mother answered simply, adding, almost apologetically: "I suppose it's natural."

She struck the right word. True and natural—and as long as such hearts beat, as long as homes are homes, the *family will be greater than the nation*—we may hope for the future of the race.

CHRIST is in all His redeemed, as the soul of their soul, the life of their life. He is the pitying heart and the helping hand of God with every needy, praying spirit in the world. He is the sweet light of the knowledge of God that breaks in upon every penitent heart. He is not only with those who believe in Him and love Him, but also with those who neither believe in Him nor love Him, that He may be to them also *Jesus their Saviour.* The Christ of God is in thy heart, waiting and aiming to get the consent of thy will, that He may save thee. Wherever man is, there also is Christ, endeavoring to free him from the law of sin and death, by becoming Himself the law of the spirit of his life.—*John Pulsford.*

THERE is a general stock of evil in the world to which we all contribute, or which, by God's grace, some may diminish; a vast and fertile tract of ungodliness, of low motives, of low aims, of low desires, of low sense of duty or no sense at all. It is the creation of ages, that tradition; but each age does something thing for it, and each individual in each age does, if he does not advisedly refuse to do, his share in augmenting it, just as the chimney of every small house does something to thicken and darken the air of London. And this general fund or stock of evil touches us all like the common atmosphere which we breathe. And thus it is that when you or I, even in lesser matters, do or say what our conscience condemns, we do really make a contribution to that general fund of wickedness which, in other circumstances and social conditions than ours, produces flagrant crime. Especially if it should happen that we defend what we do, or make light of it, or make a joke of the misdeeds of others, we do most actively and seriously augment this common fund or tradition of wickedness.—*Henry Parry Liddon.*

Church Kalendar.

Jan. 1—Monday. Circumcision.
" 6—Saturday. The Epiphany.
" 7—First Sunday after Epiphany.
" 14—Second Sunday after Epiphany.
" 21—Third Sunday after Epiphany.
" 25—Thursday. Conversion of St. Paul.
" 28—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 15—Convoc., Southern Florida.
" 23—Dioc. Conv., California.

Personal Mention.

THE Rev. C. R. ALLISON, rector of Christ Church, Sodus Point, has accepted a call to the rectorship of Trinity Church, Rochester, N. Y., and has entered upon his new work.

THE address of the Rev. J. B. C. BEAUBIEN is changed from Eureka Springs, Ark., to St. Joseph, La.

THE address of the Rev. ROBERT JAMES BELT is changed from Waterloo, Wis., to Springfield, Ill., where he has been appointed assistant at St. Paul's Pro-Cathedral.

THE Rev. NEWTON BLACK, formerly rector of Grace Church, Chicopee, has accepted a call to Christ Church, Needham, Mass., where he is now in residence.

THE Rev. H. B. BROWN has accepted a call to St. Simon's Church (colored), Topeka, Kansas, where he is now in charge.

THE Rev. TALIAFERRO F. CASKEY has become rector of the Memorial Church of the Holy Comforter, Baltimore, Md.

THE Rev. B. C. CHANDLER has been appointed by Bishop Williams minister in charge of St. Mary's parish, Nebraska, City, Neb.

THE address of the Rev. B. J. DARNEILLE is Arcata, Calif., he having accepted the rectorship at that place.

THE Rev. HENRY L. FOOTE, who has been rector of the historic St. Michael's Church at Marblehead, Mass., for ten years, has resigned his charge. He asks that the resignation, which has been accepted, take effect on May 1, 1906.

THE Rev. JOHN BENNERS GIBBLE, associate rector of St. John's parish, and priest in charge of St. Paul's Church, Butte, Mont., has accepted a call to Windsor and adjacent points in the Diocese of East Carolina, and has begun his new work. Address: Windsor, N. C.

THE Rev. HENRY RILEY GUMMEY, D.D., rector of the Church of St. John the Baptist, Germantown, Pa., has resigned.

THE address of the Rev. J. WALLACE GUNN is changed from Palo Alto, to Santa Clara, Calif., he having entered upon the rectorship of the Church of Our Saviour on January 1st.

THE Rev. CHARLES E. HILL is priest in charge of St. Andrew's, Ludlow, and curate of St. Peter's, Springfield, Mass., and should be addressed at Springfield.

THE address of the Rev. A. C. JONES is changed from Portage to Baraboo, Wis.

THE address of the Rev. FRANK R. JONES is Riverside Hospital, No. Brothers Island, New York City.

THE Rev. GEORGE H. KESSELHUTH, formerly rector of St. Andrew's Church, North Grafton, Mass., has accepted a call to Butte, Mont.

THE Rev. Dr. HENRY M. KIEFFER has assumed charge of St. George's mission, Vailsburgh, a recently added suburb of Newark, N. J.

THE address of the Rev. A. W. KIERULFF is Hinsdale, Ill.

THE Rev. E. E. MADEIRA is now rector of Christ Church, St. Paul, Minn.

THE address of the Rev. J. ALEXANDER O'MEARA, D.D., is changed from San Francisco to 15 Via dei Servi, Florence, Italy.

THE Rev. HERMAN F. PARSHALL continues his duties as rector of St. John's Church, St. Cloud, Minn., and his address has not been changed.

THE Rev. HUGH W. S. POWERS has become rector of St. Peter's Church, Lonaconing, Md., and will enter upon his duties this month. Mr. Powers is a son of the Rev. W. H. H. Powers of Towson, Md.

THE Rev. GEORGE R. SAVAGE, rector of the Church of the Messiah, Philadelphia, has resigned.

THE Rev. F. A. SAYLOR has accepted duty as assistant at St. Andrew's Church, Detroit, Mich., with charge of St. Matthew's, Detroit, until a rector is secured. Mr. Saylor will begin work at St. Andrew's on March 1st.

THE Rev. LAWRENCE S. SHERMER has, at the request of the parishioners of the Church of the Mediator, Morgan Park, Ill., withdrawn his resignation, and will continue in his present work.

THE Rev. Dr. JAMES B. THOMAS has resigned the curacy of Trinity Church, New Haven, Conn.

THE address of the Rev. CHAS. H. TINDELL is 137 Mt. Auburn St., Cambridge, Mass.

BISHOP VINCENT of Southern Ohio calls attention to the change of his office address from the Mitchell Building, 9 W. 4th St., Cincinnati, Ohio, to the Cathedral House, 223 W. 7th St., Cincinnati, Ohio, and requests that all official communications be addressed to him there.

THE address of the Rev. T. TRACY WALSH has been changed from Orangeburg, S. C., to 1513 Blanding St., Columbia, S. C.

ALL communications, journals, etc., for the Secretary of the Diocese of Springfield should be sent to the Rev. PAYSON YOUNG, Springfield, Illinois, who is now the Secretary of the Diocese.

ORDINATIONS.

Deacons.

ARKANSAS.—On Sunday, December 24th, in Christ Church, Little Rock, the Rt. Rev. Wm. M. Brown, D.D., ordained to the diaconate JOHN HENRY JUDASCHKE. The candidate was presented by the Ven. W. K. Lloyd, Archdeacon of Arkansas, and the Rev. George Gordon Smeade preached the sermon. Mr. Judaschke was born and educated in Germany, but for the past four years has been actively engaged in Church work as lay reader and Sunday School superintendent in St. Ambrose Church and the Church of St. John the Evangelist, New York City. In February 1905 he became secretary to the Bishop of Arkansas, which office he will continue to hold, beside having been placed in charge of Ascension mission, Booneville, and St. Mark's, Lonoke.

NEBRASKA.—On Thursday, January 4th, the Rt. Rev. A. L. Williams, D.D., Bishop Coadjutor, acting under authority from the Bishop of the diocese, admitted Mr. WESLEY W. BARNES to the sacred order of deacons, the service being held in the Bishop's oratory. The candidate was presented by the Rev. L. D. Hopkins, rector of St. John's, Omaha. The litany was read by the Very Rev. G. A. Beecher, Dean of Trinity Cathedral, Omaha. The Rev. John Williams, rector of St. Barnabas', Omaha, acted as deacon, and the Rev. W. H. Moor acted as Bishop's chaplain.

The Rev. Mr. Barnes, who is senior student in the Western Theological Seminary, will become curate of St. Peter's, Chicago, until his graduation in June, when he will return to take up work in Nebraska.

OHIO.—On Thursday, December 21st, being St. Thomas' day and in the Embertide, in St. Peter's Church, Ashtabula, Ohio, NATHANIEL DAVID BIGELOW was ordained deacon by the Bishop of Ohio. The presentor and preacher was the Ven. Archdeacon Abbott. Other clergymen present were the Rev. Messrs. W. E. Wright, J. F. Ullery, and J. A. Miller, rector.

Priests.

CALIFORNIA.—On Wednesday, December 20th, in St. Michael's Church, Tuolumne, the Bishop of the diocese advanced to the priesthood the Rev. WM. HARDIN WHEELER. The candidate was presented by Archdeacon Emery and the sermon was preached by the Rev. H. H. Powell, Ph.D. Mr. Wheeler will continue in charge of St. Michael's, Tuolumne, and St. James', Sonora. A number of the younger clergy and of the students of the Divinity School were present at the service.

On Friday, December 22nd, in St. Paul's Church, Visalia, the Bishop advanced to the priesthood the Rev. HUBERT FLORIAN CARROLL, who was presented by the Rev. J. O. Lincoln. The sermon was preached by the Rev. H. H. Powell, Ph.D., of the Divinity School in San Mateo. Mr. Carroll will continue in charge of St. Paul's, Visalia, and St. John's, Tulare, where he has labored for over a year, and which missions have taken on new life under his enthusiastic ministrations.

HARRISBURG.—At St. John's Church, York, Pa., on St. Thomas' day, by the Bishop of the diocese, WILLIAM M. GAMBLE, assistant in that parish. The preacher was the Rev. Robert F. Gibson.

MEMORIAL.

THE REV. GEO. H. McKNIGHT, D.D.

At a meeting of the vestry of Trinity parish, Elmira, N. Y., the following Memorial was adopted:

With hearts bowed down and with feelings too deep to be expressed in words, the vestry of Trinity Church would pay tribute to the rector of this parish, the Rev. GEORGE H. McKNIGHT, D.D., who, at the approach of the Church Season which commemorates the birth of the Christ whose coming upon earth he so earnestly and faithfully upheld against all skepticism and unbelief, has gone from us to that future life so beautifully pictured to us by his words and in his life.

Coming to Trinity Church in July 1869, in his forty-eighth year, he has with steadfast zeal worked to the upbuilding of the Church and to the good of its people. For thirty-six years, devoting his life from its prime to a beautiful old age, he has gone among us doing his daily work with kindliness and care, bringing to himself, and ever striving to bring to the Master he so dearly loved, the loving hearts of his people; joining them in their love feasts with joy and gentle jests; visiting them in their sorrows with rare tact and with words that always comforted; cheering the sick, rejoicing in their convalescence, or smoothing the way for those who must go out into the life beyond; giving to the poor all and more than he had to give; always ready with apt counsel for those who sought him; and making beautiful the services of the Church.

Truly, Trinity Church has been imbued with his personality. And now that, in the beginning of his eighty-fifth year, with mind unimpaired and active brain, still going his busy rounds to the last, he has gone from us, surely his memory will live on with us to the end, making us better for having received his teachings and influencing us still to live for ourselves the right life which he so preached and lived.

The vestry has been advised by him in the management of the affairs of the church with good judgment and wisdom. He has advised strong measures where needed, yet has he counselled mildness and patience where many of us were perhaps in favor of too harsh methods, and we look with pride upon the church which he has so firmly built up. It has been a rare privilege to us to work with him and under his guidance, and we will ever strive to carry on the work, under his successor, as he would have us do.

To Mrs. McKnight who, for all these years as the rector's wife, has ministered to his people, making them also her people, we would express in some small measure the love and sympathy which we feel towards her; and to the children who have grown up to manhood and womanhood among us, we would say the words of comfort which he has so many times brought to us in the hour of our sorrows.

REV. SIDNEY BECKWITH.

The Rev. SIDNEY BECKWITH departed this life on January 1st, 1906, at Grand Rapids, Mich. Our brother had been in feeble health for some time, but his departure was sudden from heart failure. He had attained 64 years, ordered deacon, July 7, 1868, priest, March 6, 1870, by Bishop McCoskry. His first charge was St. Andrew's, Big Rapids. Subsequently he became rector of St. Paul's, Grand Rapids, Grace, Port Huron, Trinity, Marshall, Good Shepherd, Grand Rapids, St. Mark's, Newaygo. Failure in health in his latter years withdrew him from the active ministry.

His uniform courtesy, his kindness of heart, his gentle spirit, commended him to his ministerial brethren and all with whom he was associated. To the Bishop he was especially near, Bishop Gillespie having baptized him, presented

him for Confirmation and for deacon's orders, and married him.

The funeral was on Wednesday, January 3d. The Bishop and the Rev. Dr. McCormick conducted the services, the clergy of the city and vicinity acting as pallbearers. The body was temporarily placed in the receiving vault at Grand Rapids.

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Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

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PUBLISHERS' NOTES.

HOLY WEDLOCK.

Unsolicited commendations continue to reach us from the clergy who have purchased the book. The Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

Holy Wedlock No. 1, heavy parchment cover, in envelope. .50.

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A General View of the History of the English Bible. By Brooke Foss Westcott, D.D. Third Edition Revised by William Aldis Wright, Vice-Master of Trinity College, Cambridge. Price, $3.50.

THE SCIENCE PRESS. Republic Building, Chicago.

As A Man Thinketh. By James Allen, author of *From Poverty to Power*, etc., and Editor of *The Light of Reason.* Fourth Edition in England and America. 62 pages, 3¾x6 in. Price, 60 cts. postpaid.

GINN & CO. Boston.

War Inconsistent with the Religion of Jesus Christ. By David Low Dodge. With an Introduction by Edwin D. Mead. 12mo. Cloth. 192 pages. Price, 50 cts. net.

THE ROLLING STONE CLUB. Bell Bldg., Medina, N. Y.

Europe on $½ a Day. Being an account of an Experimental Trip to Europe of 75 Days' Duration, taken by a Member of the Club (Charles Newton Hood) and his Wife, at an Expense of $300 each, or $4.00 per Day. Paper. Illustrated. Price, 50 cts.

HOWE SCHOOL PRESS. Lima, Ind. (Through A. C. McClurg & Co., Chicago.)

Manual for the Holy Eucharist. Compiled by the Rector of Howe School. Fifth Thousand. For sale by A. C. McClurg & Co., Chicago. Price, 20 cts. net.

PAMPHLETS.

Twelfth Biennial Report of the Board of Control and Warden of the *Michigan Reformatory* at Ionia, Michigan, for the Biennial Period Ending June 30, 1904. By Authority. Lansing, Michigan: Wynkoop Hallenbeck Crawford Company, State Printers. 1905.

Forty-Second Annual Report of *St. Luke's Hospital* from October 1, 1904, to September 30, 1905. 1416—1436 Indiana Ave., and 1427 Michigan Ave., Chicago.

Year Book of Saint Thomas's Parish, New York. Parochial Notes, Reports of Various Guilds, etc. From November 1, 1904, to November 1, 1905. Published in Advent, A. D. MCMV.

Year Book of St. Andrew's Memorial Church, Yonkers, N. Y.

CATALOGUES.

Western Theological Seminary, Chicago, Illinois. 1905-6.

The Church at Work

REV. W. T. SUMNER,
Dean-elect of the Cathedral, Chicago.
[By courtesy of Messrs. Gibson, Sykes & Fowler, Photographers.]

REV. F. DuM. DEVALL,
Rector-elect of St. Andrew's, Chicago.

REV. H. E. S. SOMERVILLE,
Rector-elect of St. James' Church, Cleveland.

A SOUTHERN CALIFORNIA CELEBRATION.

ON DECEMBER 31st, the last Sunday of the old year, there was celebrated at Christ Church, Ontario, the tenth anniversary of the incumbency of the Rev. Richard H. Gushée. There was a High celebration, sung by the rector, assisted by the Rev. E. W. Meany, Rev. H. F. Hubbard, and Rev. A. C. Chapman. The Bishop was the preacher.

This parish is well known locally and indeed throughout the country as the leading exponent in Southern California of the Catholic revival in the Anglican communion. Its aim is to offer to its people in their fulness every spiritual privilege to which the Catholic inheritance of the American Church entitles its members. The services of the clergy are always available to any who need them. All seats in the church are free, the building is open every day and all day for private devotion, and there is a daily celebration of the Holy Eucharist throughout the year.

Under the leadership of Father Gushée, these things have come to be considered matters of course. Here also the instinct of loving hearts to offer to their Lord and Saviour in the service of the altar all that is possible of beauty and glory, finds its natural expression in the lights, incense, vestments, and other accessories of divine worship.

The Diocese of Los Angeles was not yet formed. Christ Church was but a mission, and the present rector but a deacon when he was appointed to its charge by Bishop Nichols. Other opportunities have been declined as they presented themselves from time to time. Ontario has been his first and only charge. Here he was ordained priest; here during his first year, he saw the mission created a parish and received into union with the Diocese of Los Angeles; and here, during the past ten years, he has seen the work develop and his labors bear fruit.

Bishop Johnson's address was largely taken up with a commendation of the character and work of the rector of the parish. He described him as being by his fellow priests one of the most highly esteemed clergymen in the diocese. He congratulated the parish in the results of this ten years' ministry. It was a great comfort to him, the Bishop went on to say, that the priest at Ontario was not only a successful pastor but a force in the community outside the parish. It was not possible, he said, that this should have been set forth so fully and frankly in an editorial in the local paper, which it had given him great pleasure to read, unless it were in fact and were well understood to be, the opinion of the people of the place. "He always takes part," says the Ontario *Record*, "in those things that tend to the upbuilding of the community and the spreading of its better social conditions; he has the uncommonly happy faculty of bringing himself into the good wishes and brotherly feeling of both the young and the old, thus securing the confidence of all irrespective of creed, who are always glad to grasp his hand and hear his joyous salutation. He is one of the few pastors who makes a friend of everyone he meets and does not forget the first introduction."

REV. R. H. GUSHEE.

After service, the congregation passed into the adjoining rectory, where a handsome morris chair was presented to Father Gushée by the people of the parish, with expression of hope that he might enjoy its comfort until many more anniversaries shall have come.

SUGGESTIONS AS TO BURIALS.

THE FOLLOWING suggestions for the more reverent conducting of the burial of the dead at the church and grave, have been adopted by the Clericus of Southern Maryland in the Diocese of Washington:

1. (*a*) To avoid any conflict of arrangement and previous engagement of the rector:

(*b*) When death occurs, notify him at once, before any arrangement is made in regard to the time of burial.

(*c*) A member of the family, or a direct messenger therefrom, should see the rector in regard to this.

2. (*a*) It is in accordance with the mind of the Church, from the earliest days, to hold the Service of the Burial of the Dead in the church.

(*b*) The rector, on the occasion of his visit to the family before the service in the church, may hold a short service of consolation with the family.

3. Under no circumstances should the casket be opened in the church.

4. To avoid irreverence in God's house, the undertaker (having placed the standards in position before the service begins) shall follow the casket into and out of the church.

5. As far as possible the pall bearers, family, and congregation should follow the forms of the Church—such as kneeling during the prayers, standing during the reading of the Psalter, and the singing, and sitting while the Lesson is being read.

6. Except in extreme necessity burials should not take place on Sundays, but should such a necessity arise, the burial should not conflict with the hours of the regular services in the church.

7. The Service for the Burial of the Dead in the Book of Common Prayer was compiled to be used in the church, and not in the homes of the people. The rubrics were placed in "The Order" to protect the church sanctuary from giving sanction to a violation of the Church's doctrinal teaching and practice:

8. *Rubric.* ¶ Here is to be noted, that the office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.

9. *Rubric.* ¶ Inasmuch as it may sometimes be expedient to say under shelter of the church, the whole or part of the service appointed to be said at the grave, the same is hereby allowed.

PRAYER FOR RUSSIA SET FORTH IN NEW HAMPSHIRE.

THE BISHOP OF NEW HAMPSHIRE has set forth this prayer for the Russian people:

"V. Thou hast moved the land, and divided it.

"R. Heal the sores thereof, for it shaketh.

"*Let us pray.*

"Almighty God, the only Judge Eternal, who alone canst bring light out of darkness, and order out of confusion, look down, we beseech Thee, upon the Russian People in this

hour of their agony. Inspire them with Thy fear and love. Preserve their faith in Thee, and in the Divine Order of Thy Holy Church. Guide them through the perils of the storm; subdue the passions of hatred and fury; lift up the fallen, rescue the oppressed, strengthen the good, restrain the evil. And grant that through the throes of this turmoil they may attain to freedom, and brotherhood, and peace; through Him, who, full of compassion, is Lord of the ends of the earth, our Saviour, Jesus Christ. *Amen.*"

ROWDYISM DENOUNCED.

IN THE Newark (N. J.) *News*, the Rev. Louis S. Osborne publishes a letter denouncing the rowdyism that has obtained in that city, as in many others, on New Year's Eve. He mentions that "in Trinity Church, two Masonic lodges were at their devotions, and the bedlam outside would have done credit to a tribe of savages at a war dance in an African village. It seems a pity that these quaint foreign customs and flashes of continental humor could not be confined to those portions of the city where they would be more appreciated."

He also gives details of disgraceful scenes which he witnessed, and aptly adds:

"For a young person who contemplates this precise sort of fun, again I should recommend the following remedy to the parent: Lay him or her firmly across the knee (masculine knee preferred), at a right angle, then, with shingle, slipper, or hair-brush emphasize the fundamental ideas of the American Constitution and Declaration of Independence, that the civil and religious liberty and pursuit of happiness of decent, law-abiding citizens are not to be interfered with by a lot of young hoodlums and hooligans. Then, if parents can't control their own offspring and teach them decent respect of the rights of others, the sooner the State steps in and shows them how to do it, the better for all concerned."

DEATH OF REV. DR. GOODRIDGE.

A TELEGRAM announces the death last Sunday morning of the Rev. Edward Goodridge, D.D., rector emeritus of Christ Church, Exeter, N. H. Dr. Goodridge was graduated at Trinity College, Hartford, with the degrees of B.A. in 1860, M.A. in 1863, and D.D. in 1897, and at the Berkeley Divinity School in 1864. He was ordained both as deacon and as priest by the late Bishop Williams of Connecticut. His ministry prior to 1887 was spent in the rectorship of parishes at Glastonbury, Conn., Wicasset, Maine, Warehouse Point, Conn., and Geneva, Switzerland. He entered upon the rectorship of Christ Church, Exeter, N. H., in 1887, and retained it until last year, when he became rector emeritus.

RETREAT FOR MINNESOTA CLERGY.

MANY YEARS AGO some of the clergy of Minnesota met together for devotional purposes, which was so unusual an occurrence as to cause some one to write to the Bishop in Europe about it, as if it were a thing reprehensible. Bishop Whipple replied that he was only too glad to have his clergy unite in prayer. They have since then had quiet days, but this year Bishop Edsall, assisted by Bishop Morrison of Duluth, conducted a retreat for the clergy of Minnesota and Duluth in St. Mary's Hall, Faribault, January 3d and 4th, in the absence of the girls. The rules of silence and reading at meals were observed. The retreat opened with the litany at 12. The opening address was made by Bishop Edsall. In the afternoon two addresses were made by Bishop Edsall on "The Opportunities and Trials of the Ministry." This was followed by Bishop Morrison, with an instruction on "Preaching and Teaching." In the evening, Bishop Morrison delivered another instruction on "Prayer and Its Difficulties." The day closed with Compline at 9 P. M. Holy Communion was celebrated next morning at 7 and during the morning an instruction was given by Bishop Morrison on "Studying and Preaching," which was followed by a meditation on "The Joys of the Ministry" by Bishop Edsall. During the afternoon a question-box was answered by Bishop Morrison, and the retreat was brought to a close by the renewal of baptismal and Ordination vows. About 30 of the clergy were present, many being detained at home by marriages, funerals, and sickness in the home. Those that were present felt much benefitted.

JEWS PRESENT GIFT TO A PRIEST.

UNIQUE CIRCUMSTANCES attended a Christmas gift presented to the Rev. Beverley Warner, D.D., rector of Trinity Church, New Orleans. Dr. Warner was visited on Christmas day by a committee of Jewish citizens, who presented to him a magnificent dining-room set of twelve pieces of old English oak, upholstered in green leather and handsomely carved, together with a superb chandelier, centre rug, and footstools. The gifts had been put in their places in the dining-room when the committee of seventeen men, all of Hebrew race, called to make the presentation. They were presented to Dr. Warner by Rabbi I. L. Leucht, who in turn presented them to his wife, his daughter, and his son. The address of presentation was made by Mr. Isidore Newman. Response was made by Dr. Warner, after which Mr. Frank T. Howard spoke as a member of the vestry of Trinity Church. This unique gift from Jewish citizens to a priest of the Church is made in honor of Dr. Warner's magnificent work during the yellow fever crisis in the city, in which he gave almost his entire time at the head of the citizens' committee.

DINNER TO DR. R. W. CLARK.

DETROIT CHURCHMEN gave a magnificent testimonial of their affection to the Rev. Dr. Rufus W. Clark on his retirement from the rectorship of St. Paul's Church to assume the Department secretaryship of the Board of Missions, on the evening of December 30th, in a banquet served at the Wayne Hotel. Hon. Wm. C. Maybury, sometime mayor of the city, presided. The speakers included Mr. Clarence A. Lightner, first President of the Laymen's Forward Movement in the Middle West; Dr. D. M. Cooper, pastor emeritus of Memorial Presbyterian Church; Dean McCarroll, Gen. Henry R. Mizner, and Rev. Dr. C. L. Arnold, while Dr. Clark himself spoke happily in conclusion.

ALBANY CATHEDRAL APPOINTMENT.

THE APPOINTMENT to a canonry in the Cathedral of All Saints in Albany, N. Y., of the Rev. Edward H. Schlueter, sometime rector of St. John's Church, Roxbury, Mass., and his acceptance, have been announced. Mr. Schlueter becomes canon missioner at the Cathedral. He retired from the rectorship of Roxbury last year, and has since spent a year with the Holy Cross fathers in their monastery at West Park, N. Y. Mr. Schlueter is a graduate of Columbia and of the General Theological Seminary, and was ordained deacon in 1899 by the Bishop of Delaware and priest in 1901 by the Bishop of Maine. The first year of his ministry was spent in St. Paul, at St. Philip's mission for colored people, and the second year as curate of St. John's, Roxbury, at which parish he succeeded to the rectorship shortly after his advancement to the priesthood.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Anniversaries in Troy and Walton.

THE RECTOR of Trinity Church, Troy, the Rev. Dr. C. M. Nickerson, celebrated on Holy Innocents' day the 25th anniversary of the beginning of his rectorship. A reception was tendered him by members of the parish and others, when the presentation occurred of a check for $1,300 on behalf of parishioners, the address being made by George F. Nichols, a warden of the parish, who asked Dr. Nickerson, with his wife, to use it in a trip to Europe next summer, when, he said, the parish would make provision for services during his absence. Dr. Nickerson made a feeling response, in the course of which he observed that three parochial clergy within the diocese had exceeded the term of 25 years in their parishes, being Dr. Battershall of St. Peter's, Albany, Dr. Carey of Saratoga Springs, and the Rev. James Caird of Troy. An historical sermon was preached by Dr. Nickerson on the following Sunday morning.

CHRIST PARISH, Walton, is on February 11th to celebrate the 75th anniversary of its establishment. Inasmuch as the actual anniversary date occurs on February 28th, Ash Wednesday, it was decided by the rector, the Rev. Gilbert Pember, to set the celebration earlier, that Bishop Coadjutor Nelson, whom the later date would not suit, might be present. In response to the invitation, Bishop Nelson has signified his intention of being present at both services, and in the evening is to confirm a class now under preparation.

Until about two decades ago, Christ parish received constant support from the diocese, and, having in mind this fact, the offerings on anniversary day will be given to Bishop Nelson toward a fund which he desires to establish in aid of weak and struggling parishes and missions throughout the diocese.

Walton was settled but little more than a century ago, and it is a notable fact that before 1830, services of the Church had been held in what was even then little more than a settlement. The first church was begun in 1832. About a year previous the parish had been admitted into union with the Diocese of New York (before Albany was set off). The first episcopal visitation to the parish was made by Bishop Onderdonk in 1832. The present building, with some changes and alterations and with the addition of a Sunday School building, is much the original structure. It was consecrated in August 1834, and the Rev. J. F. Messenger was called as first rector.

Always active, the parish to-day advances steadily, though slowly. Under the efficient ministrations of the new rector, a new life has been infused into many of the parish activities and organizations. Recently, upon his urgent appeal, the choir was vested and choir stalls, the gift of the St. Agnes' Society of the parish, were placed in the chancel. The change was made on the Sunday before Christmas, and is very effective.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Gift at Cortland.

THE CONGREGATION of Grace Church, Cortland, presented their rector, the Rev. Warren W. Way, with a purse containing $100 at Christmas.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Mission at the Ascension—Sunday School Addresses—Clerical Changes—Woman's Auxiliary—Evanston—Notes.

THE TWO WEEKS' mission in the Church of the Ascension, Chicago, will be begun Wednesday evening, January 24th, and will

close Wednesday morning, February 7th. The mission will be conducted by the Rev. Father Huntington, who will have as his associate the Rev. Herbert Parrish, O.S.B. Features of the mission will be the brief addresses each day at the two earlier celebrations of the Holy Eucharist (6:30 and 7:15), a series of addresses to women at 3 o'clock in the afternoon, the "Children's Mission" at 4 o'clock every week-day, and the mission sermon, followed by an instruction every night. An address especially for men will be given at 4 o'clock on Sunday afternoons, January 28th and February 4th.

DURING the Epiphany season, six lectures for Sunday School workers are given under the auspices of the North Shore Sunday School Institute, beginning Saturday afternoon, January 6th, when the Rev. Frank Du Moulin, LL.D., will lecture on "How to Teach Children." On the succeeding Saturdays the speakers and topics are as follows: January 13, Rev. Charles Scadding, "How to Study the Old Testament"; January 20, Rev. Geo. C. Stewart, "The Lands of the Old Testament"; January 27, Rev. F. P. Davenport, D.D., "The Church in the Old Testament"; February 3, Rev. John H. Hopkins, D.D., "Church Doctrine in the Old Testament"; February 10, Rev. O. A. Toffteen, Ph.D., "Leading Characters of Old Testament and Their Times." No charge is made for these lectures, and all Sunday School workers are welcome to attend.

SEVERAL of the parishes and missions in the diocese are vacant through the resignations of the clergy. The Rev. F. W. Wheeler leaves Windsor Park, Rev. W. W. Fleetwood goes to Colorado from the Church of the Transfiguration, Chicago, Rev. L. S. Shermer has resigned Morgan Park, and Rev. E. H. Clark goes from Pontiac.

THE NEW YEAR was opened by the Woman's Auxiliary with a meeting at the Church Club rooms, on Thursday, January 4th, at which the attendance was gratifying, 65 members reporting from 29 branches. Three subjects were presented on the programme: "Lace Work Among Indian Women," by Mrs. G. H. Worthington of Grace Church, Oak Park; "Miss Higgins' Scholarship," by Mrs. Switzer of St. Luke's Church, Evanston; "St. Augustine's School," by Mrs. MacArthur of St. James' Church, Chicago.

The great need and value of industrial training and of Christian service was shown in each case in the reformation of the lives of the Indian women; and in the spiritual and mental awakening of the African people, both on the Dark Continent and in our Southern states. The offering of the day was given to St. Augustine's School, and the meeting closed with noonday prayers.

PLANS for the new St. Luke's Church, Evanston (Rev. Geo. Craig Stewart, rector), have been prepared and it is hoped that ground may be broken in the spring and the work carried to an early completion. Earnest work is being done in the parish toward increasing the building fund, and success marks every phase of parish activity. The Christmas offering at St. Luke's was over $500.

THE REV. DR. LITTLE of St. Mark's, Evanston, recently lectured to his men's club on "Astronomy," a subject to which he has given much study, and upon which he is well qualified to speak. A large number of men listened with considerable profit to his excellent address.

THE NEW LOT for the Church of the Advent, Chicago, has been paid for, and St. Barnabas', Chicago, reports the payment of $500 on its debt.

ST. PAUL'S, Kankakee, has once more received a sum of money from the Huling estate. This time $2,000 comes to the parish from the residuum left after the bequests in Mrs. Huling's will had been paid; $15,800 has been received from this family in the last ten years.

HOLY CROSS MISSION, Chicago, received a pair of eucharistic candlesticks at Christmas, the gift of the Church of the Redeemer.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of Mr. A. D. Putnam—Dr. Luther Convalescent — Organ at Danielson — Diocesan Notes.

MR. ALBERT DAY PUTNAM of Danielson died on Christmas day. Mr. Putnam was a native of Brooklyn, but had been a resident of Danielson since 1888. He was a zealous Churchman, being treasurer of St. Alban's Church. The burial was in the churchyard of the old Trinity, at Brooklyn.

THE FRIENDS of the Rev. Flavel S. Luther, Ph.D., President of Trinity College, will be glad to learn that he is recovering from his severe illness. He has been removed to Atlantic City, N. J., in the hope of hastening his recovery. Late reports indicate rapid gain, and an early return to Hartford.

The Rev. Henry Ferguson, the senior member of the faculty, is the acting president during the disability of Dr. Luther.

THE DEDICATION of the new organ at St. Alban's, Danielson, took place on Friday evening, December 22nd. The service of dedication was conducted by the Rev. Lucius M. Hardy, rector of Pomfret and Archdeacon of New London. This was followed by a recital. The organist was assisted by the priest in charge, the Rev. Scott Kidder, who rendered a number of original compositions.

THERE died at her home in Hartford, a few days ago, Mrs. Susan Baughan Griswold Fisher, widow of the Rev. Charles Richmond Fisher, in the 89th year of her age. Mr. Fisher, who completed his earthly labors nearly thirty years ago, is well remembered in Hartford. He was for many years rector of St. Paul's Church, on Market street, a parish no longer in existence. It was carried on in connection with the work of the Church City Mission Society.

A NEW PARISH has been organized in the town of Norwalk—Christ Church, East Norwalk. At a hearing by the Bishop and the Standing Committee, in November last, permission was given to organize as the fourth parish in the town.

The work has been for some years sustained as a mission of St. Paul's. Services with Sunday School are carried on in a vacant store, on Van Zandt Ave. An ample lot has been secured in a very desirable location. There is in hand about $5,000 in cash and a bond of $1,000. This includes a legacy of $3,000, from the late Edward H. Nash of Westport. Additional pledges of considerable amount have been secured through the efforts of the Rev. Charles M. Selleck, rector emeritus of St. Paul's, who is the rector of the new parish. The church building will soon be undertaken. East Norwalk is on the main line of the N. Y., N. H. & H. R. R., and is showing a steady growth. The venerable priest still continues to minister, as for a good many years past, over the line at Lewisboro, in the Archdeaconry of Westchester, Diocese of New York.

A PLEASING feature of the Christmas festival of St. James' Sunday School, Hartford, was the presentation to the rector, the Rev. J. T. Huntington, of a beautiful silver water pot, and to the curate, the Rev. H. B. Ziegler, of a purse.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Wilmington Notes—Death of Mrs. Rich—The Bishop's Vestments Not Found.

THE DEAF MUTES of Wilmington and vicinity were entertained Tuesday evening, January 2nd, at Bishopstead by Bishop Coleman, who was assisted by the Ven. George C. and Mrs. Hall, the Rev. and Mrs. Hubert W. Wells of Wilmington, and the Rev. and Mrs. Dantzer of Philadelphia. The widow of the Rev. E. W. Lyle, the first deaf mute ordained to the ministry, was among those present.

Also on Tuesday, at Bishopstead, the Clerical Brotherhood held its January meeting. The Bishop gave a review of the book, *When It Was Dark*. Some discussion on the nature of the Resurrection followed.

MRS. ALEXANDER M. RICH, wife of the rector of St. James' Church, Newport, with Marshallton and Stanton, died Wednesday night, January 3d, at Colorado Springs, Colo., where her husband had taken her for the benefit of her health. Much sorrow is manifested for her death, and the Rev. Mr. Rich will have the sympathy of all in his bereavement. The place of interment will be Reisterstown, Md. Mrs. Rich leaves two children, the youngest a babe ten months old.

BISHOP COLEMAN has been elected one of the vice-presidents of the Delaware branch of the Red Cross Society.

ALL EFFORTS to recover the vestments which were lost by Bishop Coleman, or were stolen from him, on December 23d, have been futile. The train had left Harrington, when a friend asked the Bishop to go with him into another car. When, upon nearing Georgetown, his destination, he returned to the car for his dress-suit case and vestment case, which was of peculiar fashion, both were missing. Owing to the crowded condition of the cars and the crowds of passengers alighting at every station, the trainmen could give no information as to what person took his bags, or at which station he alighted. At Georgetown, where the Bishop officiated the following Sunday and on Christmas day, he philosophically made use of the surplice and stole reserved for the visiting clergy.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Missionary Notes - Window at St. Augustine.

THE REV. J. R. BICKNELL has entered upon his work at Century and Warrington, and is living with the Rev. A. T. Sharpe at Pensacola. There are now three white priests to one colored deacon in the latter city, the old Christ Church of Pensacola being used by the colored congregation.

MARIANNA has agreed to increase its contributions toward the support of a missionary. The Church people at Marianna are about to erect a rectory, which has been badly needed. The leaders of the church are raising a fund to purchase an organ and enlarge the vestry room of the church.

ON ST. JOHN THE EVANGELIST'S DAY, the Bishop had a special service in Trinity Church, St. Augustine (Rev. L. F. J. Hindry, rector), to bless a beautiful stained glass window which Mr. Huson had placed in the baptistry. Of late many new articles of furniture and stained glass windows have been added to Trinity Church, which is now almost perfect in appointments. The large debt has been paid off and there are several thousand dollars in the treasury to be spent for a new rectory. The vestry has found much difficulty in securing a proper lot, which accounts for a rectory not having been built before.

OWING to delays caused by strikes, the church in Gainesville cannot be finished before Easter.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Anniversary at Marinette—New Church at Amherst—Rectory at Sheboygan—Notes.

THE REV. W. B. THORN, rector of St. Paul's, Marinette, and secretary of the diocese, celebrated the 22nd anniversary of his ordination to the priesthood on December 19th. Bishop Weller was present for the occasion and preached the sermon. Father Thorn has been in Marinette five years, and during that time extensive improvements have been made on the church property, and the parish has been rendered free from debt. Marinette is now going through the critical period experienced by most lumber towns, when the lumber industry has come to an end, and new industries have not yet come in to take its place. Therefore the parish has been at a standstill of late in the number of communicants, but is sure to grow as soon as the city passes through its present waiting condition.

A NEW church building is nearing completion at Amherst, a town of half a thousand people near Waupaca. The mission here is in charge of the Rev. George Hirst, rector of St. Mark's, Waupaca, who goes to Amherst for services every Wednesday evening and Thursday morning. The church is built of concrete blocks and is to cost about $2,000. This is the third new church that has been built under the direction of Fr. Hirst in three years, the other two being at Waupaca and at Jefferson, Wis.

AT GRACE CHURCH, Sheboygan (the Rev. W. A. Grier, rector), a new rectory has recently been bought, and, as soon as the old one can be sold, a new guild hall will be erected.

IN THE LIST of the winter and spring appointments of the Bishop Coadjutor, Dr. Weller, it is announced that he will be at the Church of the Advent, Boston, from Ash Wednesday till the Second Sunday in Lent. He has been invited to conduct the mission in that parish which is to be part of the general Lenten mission planned for the city of Boston.

IOWA.

T. N. MORRISON, D.D., Bishop.

Anniversary at Lyons.

THE GOLDEN JUBILEE of Grace Church, Lyons, was very happily observed on the anniversary day, December 22nd. At the festival service in the morning, there was the confirmation of a class of twelve by Bishop Morrison, who also preached from the text: "I am Alpha and Omega, the beginning and the end." Bishop Williams of Nebraska was to have been the celebrant, but was prevented from attending, and Bishop Morrison took his place, being assisted by the Rev. Allen Judd of St. John's, Clinton, and the rector of the parish, the Rev. T. W. Jones. The service throughout was very beautiful, and largely attended. A thank offering in gold was laid upon the altar at this service which reached the sum of $1,200, of which amount the vestry immediately voted $50 to diocesan missions. The banquet to the whole parish in the evening was elaborately and successfully carried out. Hundreds of guests sat down to the tables and enjoyed a feast of good things, interspersed with choice music and followed by an excellent programme of toasts, the Rev. G. DeWitt Dowling serving most acceptably as toastmaster. At the close, copies of the parish history were distributed as souvenirs.

Grace Church parish saw services regularly maintained from the first and a church building was very soon erected. The main portion of this is still in use, though with additions and many improvements. The beginning of the work was made possible by liberal gifts from the Sunday School of St. John's Church, Providence, R. I., as was gratefully recalled at this time. There have been fourteen rectors, with terms ranging from six months to seven years, the present rectorship being in its fifth year. There have been altogether, 594 Baptisms, 440 Confirmations, 166 marriages, and 254 burials. The greatest growth has been in the more recent years, and the present communicant roll is about 200. The parish has an enviable reputation for good works and missionary zeal.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Missionary Notes and New Rectories—Church Club Organized.

ST. PAUL'S MISSION, Chetopa, has asked for a candidate for orders to live there and study in connection with the Kansas Theological School and under the immediate direction of the Rev. A. S. Freese of Coffeyville, who will be his priest. Good work is being done at Washington and Wakefield by such a young man, the former under the Rev. H. C. Attwater of Blue Rapids, the latter under the Rev. L. J. H. Wooden.

THE Kansas Theological School has just closed its Advent session. There were eleven students with five instructors in residence, one of the eleven a Congregational minister, who has applied for orders.

PARSONS and Arkansas City have new rectories finished and now word comes that Iola has purchased a new house for a rectory. The clergy and people are carrying out the exhortation of the Bishop in the matter at the last convention.

CEDAR VALE, Sedan, and Elgin have been made a self-supporting circuit of missions by the Rev. R. C. Talbot, Jr., the Rural Dean of the Southeastern Convocation, and the Rev. C. F. Armstrong comes back from England to take charge by appointment of the Bishop.

A CHURCH CLUB, to be made diocesan as soon as possible, has been organized in Topeka, to be called the Cathedral Church Club. Mr. Frank O. Osborne of St. Paul is to be the speaker of the evening on the 25th of January, the Conversion of St. Paul.

THE SECOND semester of the College of the Sisters of Bethany, the diocesan Church school for girls, opens January 10th, with an increase of students.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Window at St. Joseph.

A MEMORIAL WINDOW was unveiled and dedicated at Christ Church, St. Joseph, on the Sunday after Christmas, by the rector, the Rev. Edward H. Eckel, assisted by the Rev. E. W. Flower. The new window is a memorial of Mrs. Jessie Andrews Kelly, who died last August, and is the gift of her son, Charles A. Kelly, who is the senior warden of the parish. The subject is the Nativity of Christ.

Mr. Eckel prefaced his sermon, which was on a Christmas theme, "The Natural and the Spiritual," with a brief address on the enrichment of church buildings with memorials of the departed, and a tribute to the character of Mrs. Kelly.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Louisville Church Consecrated — Rectory at Uniontown.

ST. PETER'S CHURCH, Louisville (the Rev. A. E. Whatham, rector), was consecrated by Bishop Woodcock on the Sunday after Christmas, the sermon being preached by the Rev. J. K. Mason, D.D., rector of St. Andrew's. Mr. Whatham has been in charge of St. Peter's only a few months, but his energetic labors have resulted in increased and growing congregations.

THE VESTRY of St. John's parish, Uniontown, have recently purchased a very comfortable brick cottage with ample grounds, near the church, for a rectory and are now anxiously looking for a rector. Uniontown and Morganfield offer an excellent opportunity for an active priest willing to do missionary work for the Church.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Diocesan Notes.

THE YEAR BOOK of Grace Church on the Heights, Brooklyn (the Rev. Dr. C. F. J. Wrigley, rector), is just from the press, and presents the usual reports of the various activities of the parish. The rector makes Sunday observance the topic of his introduction to the book, supporting the statements made by Bishop Burgess in his last convention address. The endowment fund of the parish now amounts to $156,475.

TRINITY CHURCH, Roslyn, is to have a parish house, the gift of Mrs. Clarence H. Mackay, who erects the building as a memorial to her mother. The house is to cost $10,000 and construction work will begin at once. Mrs. Mackay has also arranged for the endowment of the parish work.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Progress at Monroe.

THE DEBT of Grace Church, Monroe, has been reduced to $150, which the people will quickly pay. The indebtedness has been paid without fairs, entertainments, etc. A handsome stained glass window has been placed in this church over the font, representing Christ saying to children, "Suffer little children to come unto Me." It is a lovely work of art and is a memorial to Mrs. L. D. McLain.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Dr. Hodges' Valedictory.

THE REV. DR. J. S. B. HODGES, now rector emeritus of St. Paul's Church, Baltimore, preached his valedictory as rector on the Sunday after Christmas. The sermon was printed in full in all the Baltimore daily papers, and an excellent likeness from one of the recent photographs of the Doctor was given. Dr. Hodges has vacated the rectory and removed to his private residence at Avalon, Baltimore County, which he purchased some time ago. The assistant, the Rev. E. Briggs Nash, has been appointed minister in charge of the parish from January 1st. The Church services and the work of the parish will be carried on under Mr. Nash's direction in the established order until a new rector is chosen by the vestry. Mr. Nash has recently declined an offer to become canon of All Saints' Cathedral, Albany, N. Y., and as assistant in St. Michael's Church, New York City. He is now considering a third offer to which no immediate decision is required.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Progress at Gloucester—Burial of Mrs. van Allen—Notes.

STEPS WILL BE taken at St. John's Church, Gloucester (Rev. A. A. V. Binnington, rector), toward the purchase of a new organ and other improvements of the parish fabric. At the recent annual meeting it was shown that the increase of membership was almost

100 per cent., and the parish out of debt, where in May 1903, at the beginning of the present rectorship, there was a heavy indebtedness. In every respect there has been great progress.

THE FUNERAL of Mrs. Frances Jane van Allen, mother of the rector of the Advent, which took place on January 3d, was attended by a large congregation of mourning friends, among whom were numerous clergy, especially members of the Catholic Club of which Dr. van Allen is a member. The casket, which reposed in the baptistery prior to being taken to the front of the church, was in charge of one of the Sisters of St. Margaret, who tenderly arranged the flowers. The service was conducted by Bishop Lawrence, who had as chaplains the Rev. Augustine Prime of St. Margaret's Church, Brighton, and Rev. Henry A. Metcalf, curate of the Advent. Following the burial service there was a solemn requiem celebration of the Holy Eucharist, at which the Rev. William Brewster Stoskopf was the celebrant, the Rev. Mr. Prime, deacon, and the Rev. H. A. Metcalf, sub-deacon. Organist S. B. Whitney presided at the instrument and the choral service was made up of selections from his own mass and from that of Tours and Gounod's "St. Cecilia." During the two services the hymns sung were "On the Resurrection Morning," "Now the Laborer's Task is O'er," and, as a recessional, "O what the Joy and Glory Must Be." The Litany of Jesus Glorified was also beautifully sung, and Leonard Scorgie, the suprano soloist of the choir, rendered "These are they," from Gaul's "Holy City." The body was taken to Forest Hill cemetery, where it was temporarily placed in the receiving tomb.

THE REV. H. E. ROBBINS, formerly of the missionary district of Montana, is now in charge of St. James' Church, New Bedford, which is one of the new missions in the north end of that city. The work here is one of great encouragement and it has about outgrown its present place of worship. A mission has also been planted in Oxford, another section of the city, where heretofore the Church has not been represented.

THE REV. S. B. DUFFIELD, rector of St. Thomas' Church, Somerville, has been granted a three months' leave of absence, owing to the broken-down condition of his health. Mr. Duffield has been working early and late in bringing the parish up to a state of prosperity, spiritually and materially, and the strain has begun to tell upon him.

THE Massachusetts Church Union, having decided to have two courses of lectures on fundamental principles of the Church, the first one has been arranged for Sunday evenings at the Church of the Advent, beginning on January 21st. The first topic will be "Repentance," by the Rev. Dr. van Allen, the rector. The others will be: January 28th, "Faith," by the Rev. Dr. W. H. Vibbert of New York; February 4th, "Baptism," by the Rev. Charles S. Hutchinson of Philadelphia; February 11th, "Confirmation," by the Very Dr. Frank L. Vernon, Dean of St. Luke's Cathedral at Portland, Me.; February 18th, "Resurrection," by the Rev. Dr. George McClellan Fiske of Providence; February 25th, "Judgment," by the Rev. Fr. Shirley C. Hughson, O.H.C.

THE LATE Miss Lucy R. Woods, who was a faithful teacher in the Sunday School of Trinity Church and an officer of the Girls' Friendly Society for a great many years, has had her memory perpetuated by a beautiful window, which has been installed in the parish library in the chapel. The central figure is that of a woman enthroned, and is symbolic of the victory of a beautiful, useful life. Underneath is the inscription: "This is the victory that overcometh the world, even our faith."

THE REV. APPLETON GRANNIS arrived in town on the 4th inst. and, as the assistant to the Rev. Dr. Mann of Trinity Church, he was heard for the first time in his new office on Epiphany Sunday, when he preached at the four o'clock service.

IT IS MOST gratifying to note the prosperity of the churches at Fall River. One parish in the mill section has paid off $500 of its mortgage debt; and another, St. James', has voluntarily reducted its archdeaconry stipend. This parish also has lately finished new quarters at a cost of $2,800.

A NEW MISSION has been established in the northeastern part of Newburyport and is in charge of the Rev. Arthur H. Wright, rector of St. Paul's, that city. The services are held in a building which was formerly used for chapel purposes, and the work is proving a splendid undertaking.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Improvements Contemplated at the Cathedral—Rector-elect of Beloit.

THE FOLLOWING LETTER from the Bishop was read to the Cathedral congregation last Sunday morning:

"My dear brethren of the Cathedral congregation: I want to keep in close touch with you, despite my illness. Hence these occasional messages I send you—my only present means of reaching you from a sick-room.

"1. Some time since, I told you of the generous gift of the historic scenes of our Lord's Passion, commonly known as the 'stations,' to decorate the barren walls of our Cathedral. They are now nearly ready to go in place—made after a high order of ecclesiastical art, in Germany, and in beautiful coloring. They will be sunk in the walls and will add $500 to the value of our fabric—a gift, and at no expense to the congregation.

"2. This will lead, and soon, to a repainting of our walls, and this time not in calsomine, but in oil paint, durable and strong, and in coloring to harmonize with the stained glass windows and with these new wall decorations. This will cost about $300 and will have to be at our own charges. The present calsomining was done nine years ago, and is now rapidly scaling off, as you perceive.

"3. I yet hope this coming summer, we can carry out our organ improvement, selling the two present organs, rebuilding a new one in the sactuary and choir, and after a pattern to correspond with our other sanctuary work—in light oak. We can never hope to get good musical results after the lopsided arrangements we now have—choir in one end of the church and organ in the other, as far apart as you can get them. I often wonder that we get along as well as we now do. I want to combine the positions of choirmaster and organist into one position and have all under the direct control of the chancel. Let us hope the day may speedily come when this wholesome plan can be carried out—perhaps this coming summer. The outlay for this need will not be more than $1,500 or $2,000.

"4. When all this is done, there remains but one thing more to make our fabric at the Cathedral as complete as it needs to be, in my judgment. Perhaps this improvement is yet in the far future. I mean the building of an apse in our present chancel wall, sinking it out about fifteen or sixteen feet, covering the space now reserved alongside the clergy house and reserved for this purpose. This apse should be five-sided, a pentagon. We should not disturb at all the present rood screen, nor the choir stalls, only move the altar backward into this five-sided apse, some ten feet, leaving an open ambulatory behind it. And in this apse I would like to see five graceful windows, decorated with English stained glass and figure work, one in memory of Bishop Kemper, one in memory of Bishop Armitage, one in memory of Bishop Welles, one in memory of Bishop Knight, and one in memory of Dean Spalding. The whole improvement would cost about $5,000. May God grant that some day, it, too, shall come."

The Bishop continues slowly to improve, but is still unable to leave his room. He hopes, however, to be able to preside at the consecration of the Bishop Coadjutor, which will probably be on St. Matthias' day.

THE REV. JOSEPH CARDEN, for eleven years rector of St. John's Church, Winthrop, Mass., has accepted a call to the rectorship of St. Paul's Church, Beloit. For some weeks Mr. Carden has been supplying at All Saints' Church, Ashmont, Mass., pending the return of the Rev. Charles T. Whittemore, the rector. During Mr. Carden's rectorship at Winthrop the parish grew most encouragingly and from small beginnings it has become self-supporting. He leaves the church free from debt and in a splendid condition for his successor.

Mr. Carden was graduated at Hobart College and at the Episcopal Theological School of Cambridge, and was ordained deacon in 1892 by Bishop Phillips Brooks, and priest in 1893 by Bishop Randolph of Southern Virginia. The first two years of his ministry were spent in the rectorship of St. Luke's Church, Malden, Mass., where he was succeeded by the Rev. Frederick Edwards, now rector of St. James', Milwaukee.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Diocesan Notes.

THE REV. E. S. WILSON, D.D., Professor of Old and New Testament Exegesis in Seabury Divinity School, on account of pulmonary trouble is spending the winter in Oakes Home, Denver, Colorado. Dr. Wilson was accompanied to Denver by his son-in-law, the Rev. Stuart B. Purves of Holy Trinity, Minneapolis, who speaks in most high terms of the beauty and comforts of the Home, where everything is done for the happiness and comforts of the guests.

UNDER the auspices of the Bishop Gilbert Society of the State University, the following course of lectures will be given in the Chemistry lecture room at the University, on appointed evenings during January and February: "The Nature and Being of God," by the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota; "The God-Man," by Mr. J. G. Pyle, formerly editor of the St. Paul *Globe*; "The Cross of Christ," by the Rt. Rev. J. D. Morrison, D.D., Bishop of Duluth; "The Holy Spirit," by the Rev. W. P. Ten Broeck, D.D., Professor of Ecclesiastical History; "The Holy Catholic Church," by Professor F. A. McElwain, Professor of Old and New Testament.

THE ANNUAL Matriculation was held in Seabury Hall on Friday last, at which time eight students matriculated. The Holy Eucharist was celebrated by Bishop Edsall and a most excellent sermon was preached by the Rev. Geo. Heathcote Hills of the Pro-Cathedral staff.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Diocesan Notes.

THE WORK of raising the debt upon St. John's Church, Jersey City, is practically completed and the consecration of the church is likely to come within a month.

UNDER the Rev. Mr. Gould of Leonia, a canvass has been made of Fairview—one of the rapidly growing communities on the Palisades—and so many confirmed persons have been found that services have been begun by him in a private house, with the assistance of a lay reader. A suitable lot has been

promised and it is hoped that a chapel may soon be built.

THE PEOPLE of Christ Church, Newark (the Bishop's own parish), under the vicar, the Rev. Mr. Kirkby, have not only raised and spent a large amount of money upon the outside walls of the church, but have decorated its entire interior.

THE REV. J. WOODS ELLIOTT has taken charge of All Saints', Orange, until Easter, the Rev. H. B. Pulsifer, curate, having resigned.

NINE YOUNG MEN from the diocese are now students in the General Seminary, and the same number are in other institutions of learning as postulants.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Gift at Littleton.

THE SUM of $1,000 has been given to All Saints' Church, Littleton, by George H. Tilton toward the endowment of the parish, to be known, in memory of his mother, as the Caroline A. Tilton Fund. In making this gift he is carrying out his mother's known wish, although her will left no such obligation to him.

PENNSYLVANIA.

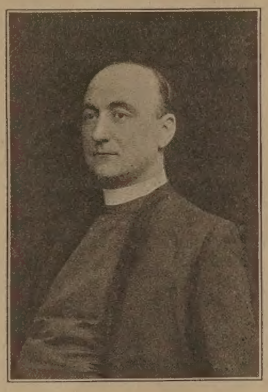
O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

C. S. M. A.—Mortgage Paid—Mr. Jeffereys Accepts—Philadelphia Notes.

THE William Bacon Stevens Chapter C. S. M. A. has arranged for a special missionary service at the Church of the Holy Spirit, Philadelphia, Sunday evening, January 14th, with the Rev. E. N. Joyner of North Carolina as the preacher. On Wednesday January 10th, Bishop Spalding of Salt Lake addressed the chapter at the Philadelphia Divinity School. A service was held at the School chapel on Thursday, January 11th, when Bishop Whitaker placed crosses on the chapter's missionary map, marking the stations occupied by the Rev. C. E. Betticher at Fairbanks, Alaska, and P. C. Daito at Tokyo, Japan. Both these men are members of the chapter, and have recently gone into the missionary field from the Philadelphia Divinity School.

OVER A YEAR AGO the Southwest Convocation reported that negotiations were in progress for the purchase of a property for the purpose of starting a new chapel in the extreme southern portion of the built up section of Philadelphia. This was happily consummated and resulted in the securing of a lot on the northeast corner of Fifteenth and Porter streets, 150x120 feet. Half of the purchase money, $7,500, was paid by the Church Extension Fund and the other half secured by mortgage. On the property is a very substantial, old-fashioned brick, two-story, double country house. By a generous donation from a member of the Convocation, together with some $600 there was on hand, this house has been very completely fitted up as a permanent parish building, the whole lower floor being used at present as a chapel, a sacristy, and a class room, the second floor being the main school room. The Bishop Coadjutor appointed the Rev. Edwin S. Carson, then a deacon, and services were begun on the second Sunday in October, 1904, under the name of St. Paul's Church. So rapid has been the progress of the mission and so dear had been the associations with old St. Paul's Church to one who was confirmed there, that the new St. Paul's Church was offered a substantial sum of money if the congregation could succeed in paying off the whole amount of the mortgage of $7,500 before New Year's day. After many sacrifices and much hard work the mortgage was liquidated and plans are now being perfected for a church building which will be begun in the spring.

THE REV. EDWARD M. JEFFERYS, rector of Emmanuel Church, Cumberland, Md., has accepted the call to St. Peter's Church, Philadelphia, and will enter upon his duties in March. He is a native of Philadelphia, and his father, E. P. B. Jefferys, a retired civil engineer, is a communicant of old St. Peter's Church. The interior ar-



REV. E. M. JEFFERYS,
Rector-elect of St. Peter's,
Philadelphia.

altar being at the east end and the lectern and pulpit built one above the other, three decker style, in the west end, causing the usage of this old parish to differ from any in this vicinity, so that the verger conducts the priests to and fro through the nave as the service proceeds. This arrangement came near being changed in 1789, when room was wanted for more pews, and it was found that the organ in the north gallery took up too much room. Nothing was done, however, until 1789, when another unusual feature was added, as the vestry directed "That a new gallery be erected *over the chancel*, for the purpose of receiving the organ and that six pews be made in the north gallery." Five of the rectors of old St. Peter's have been consecrated Bishops: Drs. White, DeLancey, Odenheimer, Davies, and R. H. Nelson.

THE SIXTEENTH annual dinner of the Guild of the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector) for the old folk in the parish, was held on the eve of the feast of the Epiphany.

THE FIRST anniversary of the beginning of Sunday services for the employees of the trolley system of Philadelphia in the Port Richmond barn was held on the First Sunday after the Epiphany, the second anniversary of the carbarn near the Philadelphia Divinity School was observed on the same day, and the third anniversary of the carbarn near Fairmount Park will be held this month. These services are under the auspices of the Brotherhood of St. Andrew and are held each Sunday morning at ten—the best time to catch the most men—and have been very helpful to those who have no opportunity to attend the services of any house of prayer.

A VERY BEAUTIFUL cope was presented to the Rev. Joseph Sherlock, rector of the

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Diocesan Notes—Model Parish House in Pittsburgh.

ST. TIMOTHY'S CHURCH, McKee's Rocks, was opened on the afternoon of the Sunday before Christmas, by the Bishop of the diocese, assisted by the Rev. H. A. Flint, Archdeacon of Pittsburgh and Chaplain of the Laymen's Missionary League, and the Rev. F. F. Flewelling, priest in charge. Brief addresses of congratulation were made by the Bishop and Archdeacon Flint; and the Bishop preached. St. Timothy's is one of the missions near Pittsburgh belonging to the Laymen's League. The church is built of brick, and, with the lot upon which it stands, is valued at $15,000. The seating capacity is 250.

THE MISSION at Waynesburg has been named St. George's, and is now having the benefit of regular services from a resident priest, the Rev. J. H. W. Fortescue-Cole, who took charge of the work the middle of December. A rented room has been fitted up in a Churchly way for a chapel, and a lot has been procured upon which it is hoped a permanent place of worship may be erected in the course of a few years.

THE HANDSOME new parish house belonging to Trinity Church and situated on Oliver Ave., will be opened with a service of Benediction on the Feast of the Conversion of St. Paul, by the Bishop. The Rt. Rev. Dr. John Scarborough, D.D., Bishop of New Jersey and a former rector of Trinity, is also expected to be present to participate in the service. In the evening a large reception will be held, when the visitors will be shown through the house.

The structure is of stone, and harmonizes in style of architecture with the church building, with which it connects. It is beautifully decorated throughout and elegantly furnished. The cost of the building was about $70,000.

The basement contains a gymnasium and drill-room, kitchen and store-rooms. The first floor has an entrance hall (from Sixth avenue front) which connects with the main hall running back to the Oliver avenue entrance. This floor contains a large room for kindergarten and sewing school purposes, a suite of rooms for the Woman's Missionary Society and the Altar Guild, the rector's vestry, robing room for the choir, and a small chapel for the week-day services. The chapel connects with a cloister and covered passage leading into the eastern transept of the church. The cloister will serve as a practice-room for the choir boys. Every inch of space on this floor is utilized, and to the best possible advantage. The second floor consists chiefly of an auditorium nearly 60 feet square and is to be used for Sunday School purposes, public lectures, night schools, etc. The rector has his private office on this floor, and a school room is provided in the rear for the infant classes connected with the Sunday School. There is also a Bible class room on this floor. The third floor has every convenience for the men's organization. It has a club room, billiard room, reading room, a suite of rooms for a single clergyman, and an office for the organist and choirmaster.

There is also a large attic extending over the entire building, which will be used for storing purposes. The chapel is a large, commodious room with a fine altar built in the rear, Gothic in style. It will seat about 180 persons.

The building is equipped with all the latest improvements in the way of lighting and heating systems. There are a number of chandeliers with groups of electric lights which illuminate the building so brilliantly that it resembles daylight. The ventilation is also perfect and all around the building are large stained glass windows.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Diocesan Notes.

THE JUNIOR AUXILIARY of the diocese sent four Christmas boxes to missions in charge of the Rev. W. R. Savage of the Missionary Jurisdiction of Asheville.

A FURNACE costing $185 has been placed in St. Andrew's mission chapel, Greenville; a gift of friends of the mission. It is expected that the memorial window to the late Rev. John Gass will be put in the chapel in the course of the winter.

A CHANCEL CARPET has been given to St. James' Mission, Greenville, by a member of Christ Church (Rev. A. R. Mitchell, rector). Grace Church, Anderson, has given the pews, which add greatly to the comfort and beauty of the church. A handsome brass altar bookrest has also been given in loving memory of the late Miss Julia Whitner Symmes, who taught in the Sunday School and was deeply interested in the work of the mission.

THE REV. CHARLES F. SWEET, from St. Paul's College, Tokyo, addressed the Senior and Junior branches of the Woman's Auxiliary in Charleston at St. Philip's Church (Rev. John Johnson, D.D., rector), on the night of the Sunday after Christmas.

AT A RECENT practice of the large guns at the Government forts on Sullivan Island, Charleston Harbor, the beautiful chancel window of the Chapel of the Holy Cross was broken by the concussion. This window, which represented the Crucifixion, had been erected as a memorial to Miss Ella F. Benjamin, who, some years ago, gave her life to rescue two boys from drowning in the surf. This chapel, which was originally built for the use of the residents on Sullivan's Island, was, some months ago, bought by the Government, as it occupied ground which was included in that needed for the extension of the barracks and fortifications, and it is now the army post chapel.

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The happy wife of a good old-fashioned Michigan farmer says:

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"The doctor said my condition was due to overwork and close confinement and that he very much feared that consumption would set in. For several months I took one kind of medicine after another, but with no good effect—in fact, I seemed to grow worse.

"Then I determined to quit all medicines, give up coffee, and see what Grape-Nuts food would do for me. I began to eat Grape-Nuts with sugar and cream and bread and butter three times a day.

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For Brotherhood Men

The following correspondence appears in ST. ANDREW'S CROSS for December:

"The Life and Example of St. Andrew"

"To the Editor of St. Andrew's Cross:

"I have greatly enjoyed reading Chittenden's 'Life and Example of St. Andrew' and, if you will permit, I want to recommend it to the other Brotherhood men. I think it will give them many suggestions and aid them to feel more in touch with St. Andrew's life and work.

"Director of College Chapter."

"'The Life and Example of St. Andrew,' by the Rev. E. P. Chittenden, with preface by the late Bishop Gilbert, can be obtained from The Young Churchman Company. Price, 55 cents, postpaid. EDITOR ST. A. C."

Brotherhood Men Especially should own the book

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Anniversary in Buffalo.

THE 30TH ANNIVERSARY of the rectorship of the Rev. Charles H. Smith, D.D., at St. James' Church, Buffalo, was celebrated on the Sunday after Christmas, when in his address Dr. Smith reviewed the growth of the parish from a small gathering over a blacksmith shop in Seneca street to its present large structure and its high standing. During his rectorship the territory ministered to by the rector has been divided among seven parishes and missions with their clergy, all the outgrowth of the work at St. James'.

On Monday evening following, the social side of the anniversary was observed. Dr. and Mrs. Smith were accorded a reception in the parish house, which was attended also by the Bishop and Mrs. Walker and many of the city clergy. A musical entertainment was given and refreshments served. Bishop Walker made an address congratulating the parish and its rector on the good work which in all these years, and in each one of them, had been accomplished in that quarter of the city.

CANADA.

Monument to Archbishop Machray—Consecration of Bishop Stringer — News of the Dioceses.

Diocese of Rupert's Land.

THE MONUMENT to the late Archbishop Machray, erected by the alumni and old boys of St. John's College, was unveiled in Winnipeg, January 1st. Dean Coombes and Canon Murray performed the ceremony in the presence of many of the leading citizens of Winnipeg, and the West. The monument is situated in St. John's cemetery, in the shadow of the Cathedral the late Primate loved so well, and is a beautiful and substantial piece of sculpture.—THE CONSECRATION of Bishop Stringer of Selkirk took place, after all, in Winnipeg. The service was conducted by Archbishop Matheson in St. John's Cathedral, Bishop Lofthouse of Keewatin and Bishop Grisdale of Qu 'Appelle being the other Bishops present, together with a large number of the clergy.

Diocese of Toronto.

BISHOP SWEATMAN held an ordination in St. Alban's Cathedral, Toronto, four days before Christmas, when two priests and two deacons were ordained.—ST. LUKE'S CHAPEL, Toronto, was dedicated by Archdeacon Langtry, recently. Altar lights were used in it for the first time on St. Andrew's day, at the early celebration of the Eucharist.

Diocese of Fredericton.

THE NEW rector of St. Anne's Church, Fredericton, in succession to the late Canon Roberts, is the Rev. C. J. De Wolfe Cowie, at present rector of St. Paul's, Hampton.

Diocese of Ottawa.

THE CHILDREN'S auxiliaries to missions, of the various churches, sent Christmas gifts to Dynevor Indian Hospital, which is at St. Peter's mission, near Winnipeg.—THE CHOIR of St. James' Church, Hull, was vested for the first time on Christmas day.

Diocese of Huron.

THE COMMITTEE appointed by the diocesan Synod to consider the question of the memorial to the late Bishop Baldwin, have reported in favor of its taking the form of a missionary scholarship. The idea is to raise a sum of $3,000, the interest of which will provide about $150 annually. It will be known as the Bishop Baldwin Missionary Scholarship, and is intended to help in the education of students intending to work in the mission field.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

The New York *Sun* has called attention to the marked lack of interest on the part of Romanists, and on the part of the general musical public, toward the Christmas music in the more prominent Roman churches, such as St. Patrick's Cathedral, Fifth Avenue, the great Church of St. Paul the Apostle, Ninth Avenue, the Church of St. Francis Xavier, etc. The *Sun* attributes this to the widespread dislike to plainsong, and intimates that Romanists now put up with the new order of things only from a sense of duty, and compulsion.

In former years, before the "*motu proprio*" came into effect, there was great difficulty experienced in accommodating the crowds that would flock to the churches during Christmastide. These large congregations were composed chiefly of Romanists, but there used to be a great number of outsiders who would go to the churches (especially St. Patrick's Cathedral) to hear the music. In many churches it was found necessary to regulating the seating of the people in advance, by means of special tickets. According to the *Sun* these tickets are no longer in demand.

From other parts of the coutry we hear similar reports. Among the churches outside of New York where the plainsong régime is causing more or less musical distress is St. Peter's Cathedral, Cincinnati. Here the Cathedral choir is to undergo a complete transformation after January, and, if we are to believe the Cincinnati press, there is universal regret felt for the change.

In reading the innumerable accounts of what is taking place in these various choirs, one cannot fail to be impressed with the enormous disciplinary power of the Roman Church. Indeed, we may safely say that the most remarkable feature of this disturbing musical movement is the overwhelming authority of Rome in compelling implicit obe-

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dience to unwelcome edicts. The chief lesson to be learnt from it is *not* a musical one, but rather the value of perfect ecclesiastical organization and system.

Nevertheless, the problem now confronting the Roman choirs is of interest to professional voice-trainers, and of practical importance to organists and choirmasters of our own Church. It is being watched very closely, for upon its final outcome depends the vindication, or failure, of certain fundamental theories of voice culture, upon which the old Italian, the Anglican, and the Russian systems of boy-voice training are based.

There is, however, not the slightest danger of such failure. The male choirs of the Roman churches will *never* reach a high standard of excellence, until a radical change is made in their training and general management. There is a sure and rapid way of ruining the voices of boys. To develop roughness and coarseness of tone, two things are very effective. The first is to exercise the voice on the lower octave, from middle C to fourth-space C. This can be more quickly done by plainsong than by any other known method. The second is to make the boys sing *in unison* with the chest tones of basses and tenors. Strictly speaking, this means an octave above the men's voices, but the common term is "unison." This accomplishes two evils at once; it encourages the boys to copy the chest quality of the basses and tenors, and deprives them of the invaluable practice of singing their own special part (soprano), while three other parts are moving beneath.

To stultify a boy musically, do not allow him to sing anything but "unison," and if proper perseverance is taken in the matter, he will sooner or later be reduced to the condition of the plainsong devotees of the twelfth century, who were dumbfounded when Guido had the audacity to suggest an occasional "third," by way of novelty. This benevolent course of instruction is forced upon the musical unfortunates who enter the Roman choirs in boyhood. The result is, as a matter of course, a foregone conclusion. To look for anything but a damaged voice, coupled with retarded musical instinct, is to expect figs from a thistle bush.

In choirs of renowned artistic ability, a diametrically opposite course is pursued. The voices are evenly exercised over *two octaves*, with special reference to a pure and flowing tone throughout the *entire range*, and great care is taken to avoid the undue use of "unison" singing in the lower octave. *Part singing* is practised not merely with the basses, tenors, and altos, but the sopranos themselves are trained to sing three and even four part music in the treble clef. Such choirs as those of King's College, Cambridge, the Russian Church, Paris, the Temple Church, London, etc., would speedily lose their excellence if their unaccompanied four-part work should be changed to what is now being tried in the Latin churches in this country.

In our own churches where plainsong is insisted upon, it is chiefly in the Psalter that the choristers are subjected to this deteriorating influence of singing in unison with men. There is often a sufficient amount of four-part work to counterbalance the unison, and to keep the voices in fairly healthy condition.

In short, artistic voicing under present circumstances in the Roman Church is almost a physical impossibility. Where everything in the service is "unison," and where there is no opportunity for the scientific development of the *whole* of the boy's vocal range, the inevitable result is what we now hear in such places as St. Patrick's Cathedral.

From the voice-trainer's point of view, it is very difficult to deal with plainsong enthusiasts. They nearly all contend that unison singing has little or no bearing upon impure voice delivery, and that the objections made to it by choirmasters are merely excuses which have no scientific foundation! But the proof of the pudding is in chewing the string. Two of the choirs we have mentioned (St. Patrick's and St. Paul's) are the most famous Roman choirs in this country. At St. Paul's they have had a Gregorian choir of boys and men for more than a quarter of a century, and at St. Patrick's a similar choir has been in existence for many years. The plea that there has not been sufficient time, since the *motu proprio*, properly to train the voices, of course cannot be made. Yet at this late date, after years and years of "voice culture," these two choirs easily take rank as being (vocally) among the very worst in the world. People of ordinary musical perception have no difficulty in detecting the coarse and rasping tone of these celebrated choristers. To say the least of it, it is a queer tribute to the harmlessness of plainsong.

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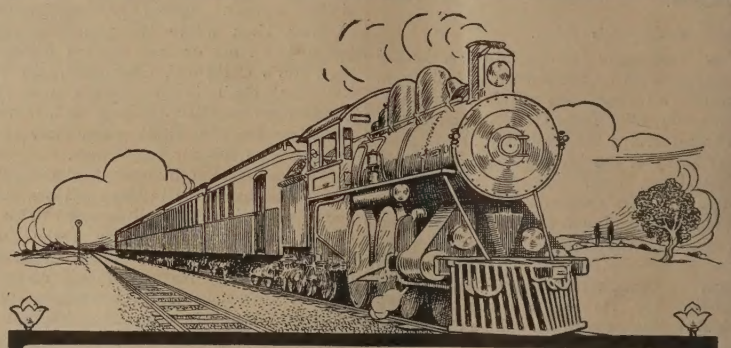

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